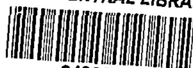
RĀMĀNUJA
ON THE BHAGAVADGĪTĀ

J. A. B. VAN BUITENEN

RĀMĀNUJA
ON THE BHAGAVADGĪTĀ

A CONDENSED RENDERING OF HIS
GĪTĀBHĀṢYA WITH COPIOUS NOTES
AND AN INTRODUCTION



MOTILAL BANARSIDASS
DELHI :: VARANASI :: PATNA

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FOREWORD TO THE SECOND EDITION

It is a matter of great gratification to the author that Messrs Motilal Banarsidass have decided to issue a reprint of the present book. The original limited edition has been out of print for many years and as scholars and students have seemed to find it useful in their study for Rāmānuja and Viśiṣṭādvaita, it is hoped that a reprint will be welcomed.

The limitations of reproduction by off-set have the disadvantage that no changes can be made in the body of the text. Apart from the title page, the table of contents and this foreword, which replaces the original Dutch foreword, the book therefore is identical with the original.

The author would like to record once more here his great debt to Dr. J. Gonda, Professor of Sanskrit at the University of Utrecht, under whose guidance this study was begun and completed.

As in the Introduction I mention the comparative neglect of Rāmānuja and Viśiṣṭādvaita in modern scholarship, this might be a good opportunity to record with a great deal of pleasure the upsurge in such studies since 1953 and to add here a selected bibliography that should supplement the one that is given in the book.

Several general works have appeared, notably :

Frederick K Lazarus, *The Metaphysics of Rāmānuja and Bowne* (Thesis Boston University 1957)
M.A. Ayyanger, *The Philosophy of Rāmānuja* (New Delhi 1958)
K. D. Bhardwaj, *The Philosophy of Rāmānuja* (New Delhi 1958)
A. Hohenberger, *Rāmānuja : ein Philosoph indischer Gottesmystik* (Bonn 1960)

Rāmānuja's Vedārthasaṃgraha in particular has been studied widely. Almost simultaneously three different scholars worked on it and their research fructified in a critical edition, translation and

introduction by the present author (Poona 1956), a translation by M. R. R. Ayyangar (Kumbhakonam 1956), and an edition and translation by S. S. Raghavacari (1956). The last scholar published separately an *Introduction to the Vedārthasaṃgraha* (Mangalore 1957).

It is to be hoped that this recent development in Rāmānuja studies will prove the harbinger of a long and sustained interest in India as well as the West.

New Delhi, April 24, 1968 J. A. B. van Buitenen

PREFACE

There is no doubt that Rāmānuja's Commentary on the Vedānta-sūtras, or Śrībhāṣya, is the most important work of this great Indian thinker. Yet, its very importance has led modern scholars to neglect the study of his other writings: for the interest of Rāmānuja's Commentary was derived, not from his own original genius, but from that of his famous antipode, Śankara. Rāmānuja's interpretations of the Sūtras and his general views on Advaita were studied too exclusively in juxtaposition with the monistic system of Śankara. However elucidating such a juxtaposition may be, it will give the student only a limited view of Rāmānuja's complete personality; while focusing the light on the intellectual aspects of his philosophical system, it cannot but obscure the aspects of devotion and religion. It seems to me that the study of his commentary on the Bhagavadgītā will, perhaps not increase but certainly deepen, our knowledge of his profoundly religious system. In the Gītābhāṣya the great religious and moral significance of the Gītā is set forth with the philosophical subtlety of the author of the Śrībhāṣya and the pastoral fervour of the priest of the temple of Śrīraṅga.

It has been my object to present this commentary on the Gītā to the public in as lucid a form as possible. In a short introduction I have tried to give an account of the various aspects of this text. In the first chapter the basic assumptions of Rāmānuja's doctrine are sketched in outline and the attention is drawn to the parallelism between the relation of the Gītā to the earlier upaniṣads and that of Rāmānuja to Śaṅkara. The second chapter deals with the place of the Gītā in Rāmānuja's system and with his indebtedness to Yāmuna, whose Gītārthasaṃgraha is included in an appendix together with a verbatim translation into English. In the third chapter I have sought to determine the relation of the Gītābhāṣya to the Śrībhāṣya and their relative dates. In the fourth chapter I have given a brief account of Rāmānuja's views on the doctrines of the Gītā, dealing in greater detail with the relation between karma- and jñānayoga and with the position of prapatti. In the fifth chapter, finally, I have attempted a short exposition of Rāmānuja's methods in commenting on his text.

The introduction is followed by a condensed rendering of the Gītā-

introduction by the present author (Poona 1956), a translation by M. R. R. Ayyangar (Kumbhakonam 1956), and an edition and translation by S. S. Raghavacari (1956). The last scholar published separately an *Introduction to the Vedārthasaṃgraha* (Mangalore 1957).

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LIST OF ABBREVATIONS

ĀS.	Yāmuna's Siddhitraya, part one: Ātmasiddhi; see Siddhitraya.
BhG.	Bhagavadgītā.
Dasgupta	Surendranath Dasgupta, D. Litt., A History of Indian Philosophy, 4 vols. (3d vol. Cambridge 1940).
Edgerton, G(ītā)	Franklin Edgerton, The Bhagavad Gītā, translated and interpreted, 2 vols. (Harvard Or. Ser. vols. 38—39; Cambridge, Mass., 1946).
Falk, Nāma-rūpa	Nāma-rūpa and Dharma-rūpa (Calcutta 1943).
G(ītā)	Bhagavadgītā.
GAS.	Yāmuna's Gītārthasaṃgraha, included in an appendix to the present work; numbers refer to stanzas.
GBh.	1. Rāmānuja's Gītābhāṣya, edited with the Tātparyacandrikā of Veṅkaṭanātha, by V. N. Āpṭe (Ānandāśrama Sanskrit Ser. vol. 92; Bombay 1923). 2. Śaṅkara's Gītābhāṣya, edited by V. N. Āpṭe (Ānandāśrama Sanskrit Ser. vol. 34, 3d ed.; Bombay 1936).
Gonda, Bhakti	J. Gonda, Het begrip Bhakti (Tijdschrift voor Philosophie, Vol. 10, Nov. 1948).
Gonda, Brahman	J. Gonda, Notes on Brahman (Utrecht 1950).
Gov.	Alkondaville Govindācārya, Śrī Bhagavad-Gīta, with Rāmānuja's commentary in English (Madras 1898). *)
Govindācārya, Life of Rāmānuja	Alkondaville Govindācārya, The life of Rāmānujāchārya (Madras 1906). *)
Intr.	Rāmānuja's Introduction to his Gītābhāṣya.
Intr. Ch.	Chapter of the Introduction to the present work.
Jha	Dr. Sir Ganganatha Jha, Pūrva-Mīmāṃsā in its sources (Benares 1942).

bhāsya, based upon a complete translation of the text into Dutch When this translation was all but completed, an old rendering of the bhāsya by the Indian scholar A Govindacārya came to my notice Although I often had occasion to differ from his interpretations, I wish to acknowledge the help which his translation has given me In general I have benefitted much by publications of Indian scholars, especially the writings of Mr P N Srinivasachari, in whom modern Visistādvaita has found a learned and ardent interpreter, have been a constant inspiration to me

I have but hesitantly ventured upon this study, fully conscious not only of my limited knowledge, but also of the great, almost insuperable difficulties which a Western student will meet in interpreting an Indian spirituality Yet gradually I have been confirmed in my belief that in many respects the study of Ramanuja's system, in its theistic tenets so frequently and so intimately akin to Christianity, may lead a Western student to a deeper comprehension of the Indian genius I do sincerely hope that Ramanuja's interpretations of the Bhagavadgita will find their way alike to those who abhor, and to those who admire "the Indian philosophy —as the richly varied trends of Indian thought and religion are usually styled without discrimination — for its unmitigated monism

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Gonda, Brahman	J. Gonda, Notes on Brahman (Utrecht 1950).
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Govindācārya, Life of Rāmānuja	Ālkondaville Govindācārya, The life of Rāmānujāchārya (Madras 1906). *)
Intr.	Rāmānuja's Introduction to his Gītābhāsya.
Intr. Ch.	Chapter of the Introduction to the present work.
Jha	Dr. Sir Ganganatha Jha, Pūrva-Mīmāṃsā in its sources (Benares 1942).

Kumarappa	Bharatan Kumarappa, M A, Ph D, The Hindu conception of the Deity as culminating in Rāmanuja (Thesis London 1934)
Lacombe, ASV	Olivier Lacombe, L'Absolu selon le Védânta (Paris 1937)
Lacombe, Notes	Olivier Lacombe, La doctrine morale et métaphysique de Rāmānuja, traduction (accompagnee du texte sanskrit) et notes (Paris 1938); numbers refer to the notes to his translation
Lamotte, Notes	Etienne Lamotte, Notes sur la Bhagavadgītā (Paris 1929)
M	Bṛhadāraṇyaka-Upaniṣad in the Mādhyamdina recension
NK	Nyayakośa, or Dictionary of Technical Terms of Indian Philosophy, by Bhīmācārya Jhalakīkar and Vasudeva Śāstrin Abhyankar (Poona 1928) (in Sanskrit)
R	Ramānuja
Radhakrishnan, G	S Radhakrishnan, The Bhagavadgīta², (London 1949)
Radhakrishnan, Ind Phil	S Radhakrishnan, Indian Philosophy⁶, 2 vols (London 1951)
Renou, Terminologie	Louis Renou, Terminologie grammaticale du sanskrit, 3 vols (Paris 1942)
Ś	Śankara
ŚBh	Ramanuja's Śribhaṣya, ed by Vasudeva Śastrin Abhyankar (Bombay, Nirnayasagara Press, 1915), N B references to ŚBh 1, 1, 1 are specified by the numbers of pages in *this* edition, all references to ŚBh are specified by the numbers of the corresponding pages in Th 's translation
Siddhitraya	Yamuna s Siddhitraya ed by S S A S T S P S M M Rama Miśra Śastrin (Chowkhamba Sanskrit Ser vol 36, Benares 1900) *)
Sinha	Jadunath Sinha Indian Psychology Perception (London 1934)

Srinivisachari, Bhedābhedavāda	P. N. Srinivasachari, M. A., The Philosophy of Bhedābheda (Madras 1934).
Srinivisachari, Finite Self	P. N. Srinivasachari, M. A., Rāmānuja's idea of the Finite Self (Calcutta 1928).
Srinivasachari, G(ītā)	P. N. Srinivasachari, M. A., The ethical philosophy of the Gītā[2] (Madras 1948).
Srinivasachari, VA.	P. N. Srinivasachari, M. A., The Philosophy of Viśiṣṭādvaita (Adyar 1946).
Th.	George Thibaut, Vedānta-Sūtras with Rāmānuja's commentary (SBE. XLVIII; Oxford 1904).
V.	Veṅkatanātha's Tātparyacandrikā, if not specified, refers to the corresponding parts of his commentary on GBh.
VAK.	Viśiṣṭādvaitakośa, ed. by D. T. Tatacharya (Madras 1951).
Varadachari, Theory of knowledge	Dr. K. C. Varadachari, Sri Ramanuja's Theory of knowledge (Tirupati 1943).
Ved.	Rāmānuja's Vedārthasaṃgraha, ed. by S. S. P. S. Rāma Miśra Śāstrin (Reprint from the Pandit. 2nd edition: Benares 1924); numbers refer to pages.
Y.	Yāmuna.
YID.	Śrīnivāsa's Yatīndramatadīpikā, ed. by H. N. Āpṭe (Ānandāśrama Sanskrit Ser. vol. 50; Bombay 1906); numbers refer to pages.

*) kindly sent me on loan by the Librarian of the Indian Office Library, Commonwealth Relations Office, London.

N.B. In the notes the capital Ś is rendered by Ç because this type was not available.

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INTRODUCTION

I

Rāmānuja is indisputably the greatest philosopher of the viśiṣṭādvaita [1] school of Vedāntamīmāṃsā. Moreover, he was the first Indian thinker who succeeded in creating a philosophical system out of the data of popular emotional religion. At the beginning of one of his earlier treatises, the Vedārthasaṃgraha,[2] he states his position thus: "True knowledge of the jīvātman and the Supreme Ātman, applied to the performance of the obligations imposed by the dharma of the various stations and stages of life, accompanying humble and pious acts of reverence for and meditation on the Supreme Person — these and similar acts being held most dear by the devotee — will result in the attainment of God."

In this succinct statement the main principles of his religious philosophy are implied. True knowledge may be had of the living, embodied, individual ātman and of the supreme, animating, personal God, who are distinguishable and not identical. From the individual existence of a plurality of embodied ātmans results, on the one hand, the importance of personal activity within the boundaries of an organized society in which the embodied ātmans occupy individual positions, and, on the other hand, an individual relationship of the embodied ātman to the Deity. The ātman's relation to God is marked by religious worship and pious representation and animated by a spirit of love for these very religious acts which have such an exalted object. These acts performed

[1] the term is often incorrectly interpreted as a karmadhāraya comp "qualified, modified non-dualism"; but it is a tatpuruṣa: *viśiṣṭasyādvaitam*, or, as Venkaṭanātha (Nyāyasiddhāñjana, quoted by Kuppuswami in Srinivasachari, Finite Self) puts it, *viśiṣṭasya viśiṣṭarūpam advaitam* "monism of the differenced, unity of the universe's spiritual and non-spiritual substances with and in God whom they modify by constituting His body".

[2] anterior at least to the ÇBh; the passage runs (Ved. 5) *jīvaparamātmayāthātmyajñānapūrvakavarṇāśramadharmetikartavyatākaparamapuruṣacaraṇayugaladhyānārcanapraṇāmādir atyarthapriyas tatprāptiphalaḥ.*

In His absolute form He is knowledge and bliss, *antagonistic to all* evil, comprising all that is good His divine Personality takes more shape with His beautiful qualities and glorious manifestation, yet he is inaccessible to perception, inexpressible by speech, inconceivable by *thought* Nevertheless, all perception speech and thought are concerned with God, for He is the divine reality underlying all and everything Everything forms part of his glorious supernal manifestation, his seigniory and dominion [4] So everything forms a mode of God, a prakāra *which is attributable to Him, subservient to Him and effected* by Him And God and his modes are indissolubly connected in a perfect and everlasting unity

This is the truth which Rāmānuja distils from the upanisads, the same scriptures from which Sankara derives a very different view The question of whose interpretation is the correct one need not concern us here [5] What we are concerned with is the important fact that Rāmanuja had to justify his interpretation and build his system against Śankara's Before he could start on developing and elaborating within the pales of the Vedānta school of thought the views set forth by his predecessors, he had to refute Sankara's entire philosophy and to prove that the great revelations of the upanisads admitted of a very different interpretation That he was fully aware of this is clear, the first *doctrine he summarizes in the* Vedarthasamgraha after summing up his own position is Sankara's,[6] the purvapaksin to his great Siddhānta is again Śankara

Ramānuja was, though not literally,[7] a pupil of Yāmuna who was the first to introduce the conception of bhakti into the Vedānta Much *of what we see blossoming into* full *maturity* in Rāmanuja's works we see budding in Yāmuna's writings And Yamuna was the grandson and successor of Nāthamuni, the first of the ācāryas who tried to give a philosophical expression to the thoughts scattered throughout the inspired hymns of the Ālwārs, and these hymns were the answer of the South-Indian Vaisnavas to latter-day Buddhism, just as in its way Śankara's system was also an answer

Rāmānuja, carrying on what Yamuna had only just begun to do,

[4] *vibhūti*, *aisvarya* and *niyamana*-, the rendering "supernal manifestation" is Edgerton's

[5] the less so because the upanisads forming no unity whatever, do not admit of one systematic interpretation.

[6] *Ved* 12 14

[7] tradition has it that R never met Yāmuna before the latter's death (*Srini* vasachari, VA, p 515, Govindācārya Life of Rāmānuja, p. 55 ff)

attempted to give the Bhagavadgītā its legitimate place among the authoritative texts of the Vedānta With this attempt the wheel of Indian thought had swung around once more The earlier upanisads, at the same time carrying on the quest of the brāhmanas for a stable unitative principle and reacting against the paramount importance given by them to ritual acts, found a tentative answer in the conception of a Supreme Principle, identified with brahman and ātman, beyond the phenomena of the world of perception and activity, only attainable by immediate intuitive comprehension, identical with this comprehension, sole ground of all being, sole being, ulti[illegible] reality in which man submerges by knowing it and thereby escapes from samsāra A reaction against this tendency of speculative thought which could only end in divorcing religion from its natural object became clearly marked in some later upanisads[8] but found its most remarkable expression in the Bhagavadgita The Gita, without pretending to correct or supersede the 'monistic' conclusion of the upanisads, stresses once more the necessity of action for the proper functioning of world and society and opens to all and sundry the way to release by emphasizing the personal character of the Deity who can be attained not magically or mystically through knowledge, but devoutly through bhakti

Sankara, then, started where the upanisads had stopped Their ultimate answer *neti neti* is his postulate from which he develops a philosophy that explains the perfect by explaining away the imperfect The sole real being is the absolute, everything else is unreal, sprung from an inexplicable imagination which itself is neither real nor unreal There is no room here for reason, let alone emotion Action is purposeless, religion impossible, there is nothing but knowledge Against this there is again a reaction, born from the same need as was felt by the poet of the Gita, the need to take into account common sense and common experience, common religion and common God There is indeed a striking parallelism between the Gitā's reaction against the monism of the upanisads and Visistadvaita's reaction against the monism of Advaita Just as the Gītā seeks to reconcile — within orthodox Brahmanism — monism and theism, stresses the importance of ritual acts and upholds the claims of emotional religion, so Visistādvaita seeks to reconcile — within orthodox Vedanta — unity and distinctness in the universe, stresses the importance of acts prescribed by the sastras and upholds the claims of the religious emotions felt by the devout believer in relation to a personal God However, just as Advaita brought only

[8] esp ÇvetUp , on R.s indebtedness to this text, cf Kumarappa, p 207 f

a certain tendency of the upanisads to its logical conclusion, so did Viśiṣṭādvaita elaborate only a certain, though most important, tendency of the Gītā. Henceforth there is no tentativeness, no side-by-side, no fluency of opposites; the positions are clear-cut, the conclusions decisive, the truths definitive. Groping speculation and poetical inspiration have given way to well-defined systems.

II

This remarkable parallelism between certain tendencies in the Bhagavadgītā and in Viśiṣṭādvaita naturally leads to the question if the tenets of the Gītā have influenced Rāmānuja's system, and if so, to what extent. It is not easy to give a complete answer to the question. Generally speaking, of course, the answer is an emphatic *yes*; but as soon as we start to investigate the exact manner in which this influence was exerted and precisely to what extent any direct influence is perceptible, we meet with difficulties. For it is impossible to distinguish between Rāmānuja as the independent and original thinker who created a philosophical system and who in his philosophic solitude could have been influenced directly by the Gītā, and Rāmānuja as the faithful Vaiṣṇava who succeeded Yāmuna at the temple of Śrīraṅga and who from his boyhood lived in a devout *milieu* where the tradition of centuries of Vaiṣṇavite sentiments, conceptions and mythology was interwoven with advaitic illusionism and monism, pāñcarātric cosmology and bhāgavata mysticism. In this *milieu* the teachings of the Gītā played traditionally an important rôle, and any influence they exercized on Rāmānuja must have been indirect, often unrecognizable, expressing itself in a spirit of religion and devotional actions rather than in a clear system of ethical and metaphysical truths. More than anything it was this spirit which formed Rāmānuja and which in due time would be reformed by him.

Philosophically speaking, tradition was adrift. After the great revival of the Āḷwārs and the new religious fervour which stirred the South-Indian Vaiṣṇavas, the Aḷagīyas could no longer acquiesce in a sterile sectarianism in which the exalted thoughts of the ecstatics would eventually drift off and vanish, no more than they could acquiesce in the not less sterile Vedāntic system of Śaṅkara which threatened to cut their thinkers off from the revivifying inspiration of personal religiosity.

It was the sentiment of bhakti in which Indian, and especially

Vaisnavite, religiosity had expressed itself of old,[9] and it was this bhakti, grown richer and deeper in the course of time,[10] which at all costs should be saved This bhakti, a completely unintellectual devotion, a continuous flow of emotional religiosity, ranging from the worship of idols to the most exalted mysticism of love for and surrender to the supreme Deity, and as such an essentially theistic spirituality, pervaded and animated the religious life of the Vaisnavas, ever since it had found its superb expression in the poetry of the Gita, and possibly even before The tradition of bhakta theism, side by side with a more or less upanisad-inspired monism, was continuated by popular texts like the Visnu- and Bhagavatapurana and by the āgamas of the Pañcarātra which coupled the cosmogonic doctrines of the Samkhya with the ancient devotion of Nārayana[11] The typically Vaisnavite doctrine of avatāra widened the scope of man's religious possibilities At the same time the orthodox Karmamīmāmsa with its exclusive attention for ritual action persisted, although the actions as such were no longer recognized as the only aim but were given a subordinate place in man s progress to salvation

All these currents of religious belief existed since the Gita side by side, and all of them exerted influence on Ramanuja But it is hard to say what was the influence which the Gita, in which most of them can be found, exerted on them The extraordinary popularity of the Gīta should not make us forget that it was just one of the texts in which certain religious and 'philosophical' trends expressed themselves in passing Its popularity grew with the influence of these trends themselves I think we may say that many tenets of Ramanuja's system were not so much directly inspired by the Gita than by the very unde current of popular religiosity by which the Gitā itself had been inspired

But in the meantime the Gita had become an authoritative text and every thinker who attempted to justify the devotional theism of the Vaisnavas against the monistic doctrines of advaitic Vedanta could find in it his authority Even Sankara could not pass the Gita by but had to demonstrate that his system was perfectly in keeping with the purport of that celebrated text[12] But Sankara's interpretations were dangerous,

[9] " la bhakti est la forme specifiquement hindoue du sentiment religieux que l on peut retrouver et que l on retrouvera toujours dans tout culte et toute secte, quels qu' ils soient Lamotte Notes p 20

[10] for a historic survey see Gonda Bhakti

[11] on Pancaratra see O Schrader Introduction to Pañcaratra Madras 1916

[12] on Çankara s commentary on the G see B Faddegon Çańkara's Gitabhāşya toegelicht en beoordeeld thesis Leyden 1906

he interrupted the continuity of religious thought as it had developed since the Gītā by returning directly to the monism of the older upaniṣads. And by erecting a clear-cut system he provoked automatically the opposition of all Vedāntins who would not exclude from philosophy the rich inspiration of religion. To the challenge of Śaṅkara's system they could only respond by another, more synthetic, system.

It was Yāmuna who laid the foundations of such a system. In his *Siddhitraya*[13] *he demonstrated that the ātman had an individual* existence apart from Īśvara, the supreme personal Deity, and, borrowing his arguments from Nyāya and Sāṃkhya, maintained the separate existence of God as the cause *and of the conscient ātmans and the* phenomenal world as effects. Besides he composed a summary of the Gītā in which he set forth that its principal object is to teach bhakti as the sole *means of attaining God, thereby opening the possibility that* the Sāṃkhyan dualism of God, souls and matter, which still persisted in his doctrine, might be solved in a higher unity. It was left to Rāmānuja to build a *synthetic system on* both foundations.[14]

The frame-work of Rāmānuja's system is the great conception of śarīraśarīrībhāva, the doctrine that *God stands to the world of ātman* and prakṛti in the relation of soul to body which forms its indissoluble attribute. This doctrine satisfied the demands of philosophy; but religion demands more. It *demands a way out of the* bondage of embodied life to salvation in release. And to satisfy this demand Rāmānuja expounded the teaching of the Gītā coherently *with the tenets of Viśiṣṭādvaita.*

Now the Gītā exerts direct influence. It is not only the text whose teachings have imperceptibly found their way to purāṇa and āgama, to the every-day *life of temple* and hermitage, but also the authoritative smṛti text whose prestige should warrant the workable truths of Viśiṣṭādvaita. The position of the Gītā as an authoritative text is an ambiguous one. It is called an upaniṣad, but forming part of itihāsa it is smṛti, albeit a smṛti which has more prestige *than many* a śruti text. What does the Gītā mean to Rāmānuja? Being smṛti[15] its task is to support the śruti, that is to clarify the purport of the Vedas — which

[13] edited by S. Rāma Miśra Çāstrī in the Chowkhamba *Sanskrit Series*, Benares 1900, kindly sent me on loan by the India *Office Library*, Comm. Rel. Office, London; discussed by Dasgupta, III, pp. 138-155.

[14] It would be interesting to study the exact relation between the views of the Siddhitraya and *those* of the Çrībhāṣya; too little is still known about the early history of Viśiṣṭādvaita.

[15] that the *G. is smṛti for R. appears from many* instances, e.g. ÇBh. 1,1,1 p. 65 (Th. p. 86).

is already known — by means of the teachings of those sages who have complete knowledge of the Vedas and their contents and who have in virtue of their own efforts arrived at an intuitive understanding of the true meaning of the Vedas[16] Therefore, it necessarily must be in accord with sruti A quotation of the Gita can never suffice to prove a point without the corroboration of sruti[17] But not seldom the meaning of sruti is made to agree with the Gīta so that the Gitā might agree with sruti[18] It is God himself who chants the Gita, and God is omniscient so that his teaching needs be true[19] We may remember that Rāmānuja has written a complete commentary on the Gitā but none on the upanisads, not even on the Svetasvatara and the Katha, and that he has contented himself with sketching in outline the manner in which the conflicting statements of the various srutis should be reconciled[20] It is on the strength of the authority of the Gitā that he sets forth the necessity of ritual action, performed not to achieve a personal end but for the glory of God, as a first step to ultimate beatitude in the intuitive vision of God through exclusive and perfect bhakti, and this doctrine is the *raison d être* of his whole system which was born from the need to account philosophically for the redeeming value of religion and devotion

On the whole we may say that it was the Gita and all it stood for, the long tradition of love inspired theism, of devout Vaisnavism of the worship of avataras and the importance of ritual action, which provided Ramanuja if not with the frame work of his religious philosophy, at least with its main inspiration and that it was the Gita's doctrine of salvation which was elaborated and re-integrated in Ramanuja's reformation of Vedanta which was thereby lifted from the 'intellectual' sphere to the plane of religion Just as Sankara, after the decline of Buddhism, restored the continuity of Brahmanism by reaching back to the upanisads, so Ramanuja restored the continuity of Hinduism by making room

[16] ÇBh 1 1 1 p 72 (Th p 91) *asyārthasyetihāsapurānābhyām upabrmhanam kāryam iti jnāyate / upabrmhanam nāma viditasakalavedatadarthānām svayogama- himasākṣātkrtavedatattvārthānām vākyaih svāgatavedavākyārtha saktīkaranam*

[17] e g in ÇBh 1 1 1 (Th p 78 ff) R quotes first several srutis then the G and finally the VP to corroborate his view that Brahman is not *nirguna-* in Çankara s sense

[18] a striking example is the vedana upāsana and dhyana of the upanişads which is equated with the bhakti of the G

[19] cf GBh 2 12 and 13,2 cf also GBh ad 7

[20] viz in the Ved and ÇBh 1 1 1 (Th p 138 ff) in the ÇBh the G is quoted not less then 140 times following in number immediately after BAU and ChUp

in Vedānta for the Bhagavadgītā This is already amply proved by the Śrībhāṣya; but by composing the Gītābhāsya Rāmānuja gave full expression to the cardinal significance of the Gītā in Vedānta

So Rāmānuja acquitted himself of the task left to him by Yāmuna, and, we may add, entirely in Yāmuna's spirit For Yāmuna left his successor not only a task, but also a scheme, the Gītārthasamgraha

Rāmānuja's indebtedness to Yāmuna's Gītārthasamgraha

Several authors contend that Rāmānuja was in a large measure indebted to Yamuna's Gitārthasamgraha for his interpretations of the Gītā,[21] but, as far as I know, no attempt has as yet been made to determine the exact measure in which Rāmānuja was influenced by his predecessor

Yāmuna's GAS[22] is a very concise summary of the G in 32 ślokas It may conveniently be divided into four parts, 1 the doctrine of the G (st 1); 2 the subject-matter of the three satkas into which Y divides the eighteen Lectures (st 2-4), 3 the subject-matter of the eighteen Lectures separately (st 5-22), 4 definitions and discussions of the main points of the G (st 23-32)

We do not exaggerate when we say that practically all the salient features of the GBh are contained in Y's scheme Rāmānuja himself leaves no doubt as to his indebtedness to Yāmuna he not only dedicates his commentary to Yāmuna with the significant remark that he owes everything to his illustrious predecessor,[23] but he also quotes some of the slokas of the GAS and most important of all, makes a point of using Yāmuna's own words, as often as the occasion arises

The following notes may suffice to illustrate this

1 The doctrine of the G according to Y svadharmajñanavairāgyasadhyabhaktyekagocarah Nārāyanah param Brahma (vs 1), and to R paramabrahmabhūtah Nārāyano svavisayam jñānākarmānugrhītam bhaktiyogam avatarayāmāsa,[24] and Gitāsāstrasya sārartho bhaktiyogah (18,0)

[21] e g Radhakrishnan, G p 17, Srinivasachari, VA p 512, and Kumarappa, p 144

[22] text and translation of the Gitarthasamgraha in Appendix.

[23] in the title of the Vedarthasamgraha we hear a courteous echo of that of the Gitarthasamgraha

[24] This passage in Intr, ata √tr is borrowed from GAS 5

2 R borrows from Y the tripartition of the eighteen Lectures in 3 satkas, a 1-6, b 7-12, c 13-18

a 1 6 Y jñānakarmātmike nisthe yogalakse ātmānubhūtisiddhyai the (vs 2), and R prathamenādhyāyasatkena ātmajñānapūrvakakarmānusthānasādhyam praptuh pratyagatmano yāthātmyadarsanam uktam (7,0), R uses throughout Y's term -nisthā[25] where G has -yoga- in jñāna- and karmayoga- ātmadarsana- corresponds to Y.'s atmadrsti- (vs 25), Y's yoga- to R's "contemplation of the ātman" (ātmadarsana-, -avalokana-), cf 2 53 and 68-72, 6, 27-29

b 7-12 Y bhagavattattvayathātmyavaptisiddhaye jñanakarmābhinirvartyo bhaktiyogah, and R jñanakarmānugrhītam bhaktiyogam (Intr), and madhyame ca paramaprapyabhūtabhagavattattvayāthātmyajñānapūrvakaikāntikātyantikabhaktiyoganisthā pratipāditā (Intr and 13,0)

c 13-18 Y supplementary discussion of 1 pradhāna 2 purusa, 3 vyakta, 4 īsvara, 5 karma, 6 dhī, 7 bhakti, and R uparitanasatke (1) prakrti- (2) purusa- (3) tatsamsargaprapañca- (4) īsvarayāthatmya- (5) karma- (6) jñana- (7) bhaktisvarūpatadupādānaprakārās ca satkadvayoditā visodhyante (13,0)

3 R follows in his own abstracts of the Lectures the summary of the GAS often to the point of literalness

So, e g, Y prasangāt svasvabhavoktih karmano 'karmatāsya ca / bhedā jñānasya māhātmyam caturthādhyaya ucyate // (st 8) and R caturthe karmayogasya kartavyatam dradhayitvantargatajñānatayāsyaiva jñānayogākāratām pradarsya karmayogasvarūpam tadbhedāh karmayoge jñānāmsasyaiva prādhanyam cocyate, prasangāc ca bhagavadavatārayathātmyam ucyate (4,0), and Y (1) svayāthātmyam (2) prakrtyāsya tirodhih (3) saranagatih / (4) bhaktabhedah (5) prabuddhasya śraisthyam saptama ucyate // (st 11), and R . saptame tāvad (1) upāsyabhūtaparamapurusasvarūpayāthātmyam (2) prakrtyā tirodhānam (3) tannivrttaye bhagavatprapattir (4) upāsakavidhābhedo (5) jñāninah sraisthyam cocyate (7,0), and Y svakalyānagunānantyakrtsnasvādhīnatāmatih / bhaktyutpattivivrddhyarthā vistīrnā daśamoditā // (st 14) and R bhaktyutpattaye tadvivrddhaye ca bhagavato kalyānagunaganānantyam krtsnasya jagatas tatpravartyatvam ca prapañcyate (10,0), and Y. (1) dehasvarūpam (2) ātmāptihetur (3) ātmavisodhanam / (4) bandhahetur (5) vivekas ca trayodasa udiryate // (st 17), and R : trayodase (1) dehātmanoh svarūpam dehayāthātmyasodhanam

[25] borrowed, of course, from G 3,3

(2) dehaviyuktātmaprāptyupāya- (3) viviktātmasvarūpasamsodhanam (4) tathāvidhasyātmanas cācitsambandhanahetus (5) tato vivekānusamdhānaprakāras cocyate (13,0); and, finally, Y (1) īsvare kartrtābuddhih (2) sattvopādeyatāntime / (3) svakarmaparinamaś ca (4) sāstrasārārtha ucyate // (st 22), and R · (1) bhagavati sarveśvare ca sarvakarmanām kartrtvānusamdhānam (2) sattvagunasyāvasyopādeyatvam (3) karmanam paramapurusārādhanabhūtānām paramapurusaprāptinirvartanaprakārah (4) . Gītāsastrasya sārārtho bhaktiyogah (18,0)[26]

4 Most of the definitions and discussions with which Y deals in GAS 23-32 return in one form or the other throughout the GBh In fact, there is hardly a word in Y's summary which does not reappear in the corresponding context of the GBh in the same or a slightly different form

To Rāmānuja's free use of Yāmuna's terminology corresponds a not less striking fidelity to the main points of the GAS Both Y and R regard *jñāna- and karmayoga* — *whatever their exact relation*[27] — only as preparatory stages they result in the "contemplation of the ātman", but not in the attainment of God himself God can only be attained through bhakti, to which the former disciplines of jñāna and karman are the indispensable means, and both agree that this doctrine is the essence of the Gita As to their views on the subject-matter of the separate Lectures, the above quotations will sufficiently prove that they almost literally concur

On the whole we may say that Yāmuna provided Rāmānuja with the frame-work of his Gitabhasya Yamuna established the general sense of the Gīta and left to Ramanuja the task of adapting detailed interpretations to the general lines sketched by him in the Gitārthasamgraha We may even regard the GAS as a satisfactory index to the Gītābhasya Sometimes, however, the text of the GAS is not clear enough to allow a definite translation and we have to invoke the aid of Rāmānuja's paraphrases to understand its exact meaning But then the concise character of the GAS makes it difficult to find out whether Rāmanuja explains the text in the sense of Yāmuna For example, in GAS st 8 we cannot be sure that Yāmuna considered akarmatā (corresponding to akarman- in G 4,18) to mean knowledge and

[26] these examples may suffice the summaries of all 18 Lectures are repeated by R with greater or lesser fidelity in his own abstracts at the beginning of each Lecture or the next one

[27] see Chapter IV

jñanasya mahātmyam to signify the 'importance of the component of knowledge in action" as R interprets it, nor are we sure that in st 6 Yāmuna meant by yoga "contemplation of the atman" Personally speaking, I am under the impression that Yamuna attached more importance to jñanayoga as a separate way to salvation than Rāmānuja does, but to my mind it is impossible to deduce a positive conclusion from the insufficient data of the Gitārthasamgraha [28]

Many of Ramanuja s ideas seem to derive directly from the Gītārthasamgraha, for instance, that acts — which always are ritual acts — are propitiations of God,[29] that the contemplation of the atman is ancillary to the attainment of God through bhakti,[30] and that there are three groups of bhaktas the aisvaryārthins, the kaivalyārthins and the jñānins, but that only the last attain God [31]

Summing up we may say that before Rāmānuja set himself to the task of commenting on every verse of the Bhagavadgītā most of the interpretations which found their way to his bhāsya were already accepted among South-Indian Vaisnavas of Yāmuna's school But as Rāmānuja in his Śrībhāsya proves himself to be such an original and subtle thinker, we may safely assume, though direct evidence is lacking, that in his Gitābhasya, too, the views of his predecessors and coreligionists not only found a more systematical expression, but were also rearranged and reinterpreted by his original and devout genius

III

Whereas there is direct evidence that the Vedārthasamgraha was written before the Śribhāsya,[32] the relative date of the Gītābhāsya has not yet been established Tradition is silent about it [33] The Śrībhāsya nowhere quotes the Gītābhāsya, nor does the Gitābhāsya ever quote the Śrībhāsya So, if we are to ascertain the relation between Rāmānuja's

[28] On the GAS compare also Srinivasachari, VA p 372 ff, in my opinion, however, there is no sufficient evidence to prove that in the GAS "the last (satka) sums up the whole truth and insists on absolute self-surrender (= *prapatti*- or the *śaranāgati*- of vs 11) to the Lord as the only means of salvation" (o c p. 372), nor that 'the last chapter insists on saranagati or surrender to the Lord as the supreme means of mokṣa' (o c. p 374), cf my remarks on *prapatti*- with R. in Chapter IV

[29] GAS 25, at the root of this conception is G 18,46

[30] GAS 26

[31] GAS 27-28.

[32] R. refers twice to his Vedārthasaṃgraha in ÇBh 1,1,1, viz Th. pp 78 and 138.

[33] cf Govindācārya, Life of Rāmānuja, p 134-136, Srinivasachari, VA., p 517

commentary on the Sūtras and that on the Gītā at all, we shall have to refer to internal evidence.

There can be no doubt that the ŚBh. and GBh. are written by the same author. Tradition is positive, and, indeed, the very terminology of practically every line of the GBh. reminds us very strongly of that of the ŚBh., more so in fact than the terminology of the Vedārthasaṃgraha does. R. not only uses the same expressions and definitions for fundamental concepts of his system, but he also uses literally the same terms when speaking of matters of detail in both commentaries. E.g., prabalapramāṇabādhitatvena occurs in the same form (and the same context!) in ŚBh. 1,1,1, p. 8 (Th. p. 13) and GBh. 2,12; when speaking of the Vedas it is said in the GBh. 2,45 that they are mātāpitṛsahasrebhyo 'pi vatsalatarataya pravṛttāḥ, and in ŚBh. 3,3,39 (Th. p. 662) mātāpitṛsahasrebhyo 'pi vatsalataraṃ śāstram. These instances, which illustrate the direct relation between both texts (in which they occur only once), could be augmented.

A certain method of investigating the relation between both commentaries consists in studying the quotations of the Gītā in the ŚBh. as well as those of the Sūtras in the GBh. If we should discover some difference between the interpretations given in either text of the same stanza and the same sūtra, we may be justified in seeking in that difference a criterion by which we can decide on the exact relation of both texts.

1. *The Gītā quotations in the Srībhāṣya.*

The Gītā is, after the BĀU. and ChUp. the most quoted text in the Śrībhāṣya (some 140 times). As far as I can see, the stanzas of the Gītā quoted are interpreted exactly in the same way as they are in the GBh. Frequently, of course, the stanzas are quoted in another connection in the ŚBh. than they are in the GBh.: they serve to illustrate a point of the demonstration of the ŚBh.,[34] so that no more can be said than that the general trend of the interpretations is the same as in the GBh. But in dealing with some stanzas R. is obliged to enter into detail; in all these cases his explanations in the ŚBh. strikingly concur with those in the GBh.

For instance, in ŚBh. 1,1,21 (Th. p. 241) G. 4,6 is quoted .. prakṛtiṃ svām adhiṣṭhāya saṃbhavāmy ātmamāyayā, which is explained:

[34] so G. 2,12; 7,6; 10,8; 10,20; 10,39; 12,17; 14,4 and 15,18 are quoted to corroborate the view that consciousness of an individual self persists in release (ÇBh. 1,1,1, Th. p. 71).

prakrtih svabhāvah / svam eva svabhāvam āsthāya, na samsārinam svabhāvam ity arthah / ātmamāyayeti svasamkalparūpena jñānenety arthah "māyā vayunam jñānam" iti jñānaparyāyam api naighantukā adhīyate, cf GBh prakrtim svabhāvam / svam eva svabhāvam adhisthāya svenaiva rūpena svecchayā sambhavāmīty arthah ātmamāyayātmajñānena/"māyā vayunam jñānam' iti[35] jñanaparyāyo'tra māyāśabdah In ŚBh 1,1,1, p 102 (Th p 125) commenting on G 7,14 māyā is equated with prakrti because it is called gunamayī, a discussion of the meaning of māyā precedes this quotation nahi sarvatra māyāśabdo mithyāvisayah / āsuraraksasāstrādisu satyesv eva māyāsabdaprayogāt / yathoktam (VP 1,19,20 is quoted), ato māyāśabdo vicitrārthaśargakarābhidhāyī, cf GBh asyā (sc prakrtyā) māyāśabdavācyatvam āsurarāksasāstrādinām iva vicitrakāryakaratvena,[36] then the same smrti (VP 1,19,20) is quoted, and R proceeds ato māyāśabdo na mithyārthavācī, this theme is further elaborated[37] and it is concluded that the primary sense of māyā is "miracle-working or illusion-creating influence" (this miracle and illusion being in itself real), and the secondary sense is "the illusion created" Another instance is ŚBh 4,2,20 (Th p 742) where G 8 23 is commented upon yatra kāle tv iti kalasabdah kalabhimanidevatativāhikaparah, agnyādeh kālatvāsambhavah, cf GBh atra kalasabdo margasyāhahprabhrtisamvatsarāntakālābhimānidevatābhūyastayā mārgopalaksanārthah Finally ŚBh 1,1,1 p 118 (Th p 140) ad G 14,3 jagadyonibhūtam mahad brahma madīyam prakrtyākhyam bhūtasūksmam acidvastu yasmims cetanākhyam garbham samyojayāmi / tato matkrtāc cidacitsamsargād devādisthāvarāntānām acinmisrānām sarvabhūtanām sambhavo bhavatīty arthah; cf GBh acetanaprakrtyā bhogaksetrabhūtaya bhoktrvargapuñjabhūtām cetanaprakrtim[38] samyojayamīty arthah / tatas: tasmāt prakrtidvayasamyogān matsamkalpakrtāt sarvabhūtānām sambhavo bhavati

These instances may suffice to show that the interpretations in GBh and SBh of certain Gitā stanzas often literally concur, so much so that I think we may assume direct borrowing But if both texts agree so completely, it is impossible to conclude which explanation was written down first Still it should be remarked that the GBh enlarges more

[35] V comments from a Nighantu

[36] V having the above ÇBh passage in mind adds *satyesu āsurarāksaśāstrādisu māyāsabdaprayoge na mithyātvanibandhana iti bhāvah*

[37] *i e* by adducing the instance of the illusionist (*māyāvin-*) who suggest to a person a certain idea (*buddhi*) which in itself is real enough the same instance is adduced in shorter form in ÇBh 1,1,1, p 56 (Th 75)

[38] or the jīvabhutaprakrti of G 7,5

on the interpretations of 7,14, 8,23 and 14,3 than the śBh does GBh 7, 14 gives an important amplification of R's statement in the sBh on māya and elucidates his views sBh ad G 8,23 is too brief to be altogether clear, only by comparing the GBh we learn exactly why kala- is used in the sense of marga- In itself, however, the concurrence of GBh with sBh provides no sufficient evidence to conclude definitely which text is anterior The only conclusion is that before the sBh and the GBh were written down R's interpretation of the Gita, even in detail, was fixed

2 Sūtra quotations in the Gītābhāṣya

With the Sūtra quotations in the GBh the matter stands differently Several times the Vedantasūtras are quoted (ten times in total), but only in a few cases the sense of the sutra concerned is commented upon Taking into consideration the importance of the Sutras in the Vedanta and the existence of Sankara's commentary, whose authoritativeness for the Vedantins is proved time and again by Ramanuja's polemic violence [39] it is a priori improbable that R would have referred to the Sutras in corroboration of his Gita interpretations if he had had no reason to consider his own views on these vital texts to be sufficiently known to his fellow-philosophers, only after having composed his bhasya on the Sutras he could refrain as he does from commenting in detail on the Sutras to which he refers

The interpretation of the Sutras quoted in the GBh is exactly the same as that in the sBh In some cases, again, the agreement is so literal that we must assume direct borrowing For instance VS 2 1,34 [40] is quoted in GBh 4,14, in the same context both sBh and GBh quote VP 1,4,51-52, the last line of which (*niyate tapasām srestha svasaktyā vastu vastutām*) is explained svakarmanaiva devādivastutaprāptih, and svagatapracinakarmáśaktyaiva hi devadivastubhavam upaniyate respectively VS 2 3 41 [41] is quoted in GBh 18,14-15, in sBh this sūtra is introduced nanv evam vidhinisedhaśastranarthakyam prasajyetety uktam tatrāha (follows sūtra) and in GBh (after quotation of 2,3,40) [42] nanv evam paramatmayatte jivātmanah kartrtve jivātmā karmany

[39] for a comparative study of R. and Ç on the VS see V S Ghate Le Vedānta Ftude sur les Brahma sutras et leurs cinq commentaires thesis Paris 1918

[40] *vaiṣamyanairghṛnye na, sāpekṣat āt*

[41] *kṛtaprayatnāpekṣas tu vihitapratiṣiddhāvaiyarthyādibhyah*

[42] *parāt tu tac chruteh*

aniyojyo bhavatiti vidhinisedhaśāstrāṇy anarthakāni syuh / idam api codyam sutrakarena parihrtam (follows 2 3,41), this sutra is commented on in SBh sarvasu kriyasu purusena krtam prayatnam udyogam apeksyantaryamiparamatma tadanumatidanena pravartayati, paramatmanumatim antarenasya pravrttir nopapadyate, and in GBh paramatmana dattais tadadharais ca karanakalevaradibhis[43] tadahitasakti bhih svayam ca jivatma tadadharas tadahitasaktih san karmanispattaye svecchaya karanadyadhisthanakaram prayatnam carabhate / tadantaravasthitah paramatma svanumatidanena tam pravartayatiti jivasyapi svabuddhyaiva pravrttihetutvam asti Here more than in SBh full stress is laid upon the intention of the individual atman, but this is only one aspect of the question the problem how God can permit sin in the atman is not touched upon[44] In SBh the relation between God and self and their agency is illustrated by the example of the joint property of two persons which cannot be disposed of by one person save with the permission of the other In GBh, too the relation is illustrated with an instance but as in the Gita not the relation between the agency of God and self but that of all six factors which cause an action is under discussion an entirely different example is provided, there, too, it is especially the responsibility of the individual atman which is emphasized The discussion of this sutra in GBh, which only throws light on one aspect of the problem may lead us to assume that R deliberately avoided touching on God s relation to the evil created by man an aspect which instantly calls for attention, this aspect is however fully dealt with in the SBh whereas the GBh more fully discusses the atman's responsibility May we assume, then, that R here implicitly refers to his demonstration in the SBh ?

There is another, but dubious, indication that the GBh is posterior to the ŚBh In his detailed commentary on G 2,12 Rāmānuja refutes the objection of an advaitin that the bheda-doctrine implied by this stanza might be a case of badhitanuvrtti,[45] the persistence of an erroneous notion which has already been sublated R shows by three examples that the argument is not appropriate, these examples are *mirage and water, mirror and real person, one moon and double moon* Now it is remarkable that the sequence of these examples exactly corresponds to

[43] sc. the body senses fivefold vital air, R's interpretation of G 18 4 *adhisthāna*, *karana* and *cestā*

[44] as it is in ÇBh 2 3 41 where it occupies the greater part of R's commentary (Th. p. 557 558)

[45] cf also ÇBh. 1 1 1, p 7 (Th. p 12) and Varadachari, Theory of knowledge p 83

that in which they appear in the series of erroneous, though to some extent real, notions summed up in ŚBh. 1,1,1, p. 98 ff. (Th. p. 120 ff.), viz. silver and mother-of-pearl; dream and reality; white seen as yellow; crystal seen as red; *mirage and water;* firebrand; *mirror and real person;* mistaken direction; *one moon and double moon.* Unless one would consider this a curious coincidence, it creates the impression that R. went through his list in the ŚBh. to see in which case the objection of his adversary would hold good and selected three instances to incorporate in his refutation.

Moreover, a number of passages in GBh., dealing with fundamental concepts of Viśiṣṭādvaita, not only presuppose a short *exposé* like the Vedārthasaṃgraha,[46] but also the detailed demonstrations of the Śrībhāṣya. For example, R.'s commentary on G. 2,12 is only comprehensible when seen against the background of his Great Siddhānta in the Śrībhāṣya. We note in this passage that R.'s entire reasoning with regard to this important text departs from the axiomatic assumption that the Gītā is *upadeśa-*, i.e. instruction in truth; but the Gītā, however important its teaching, is only smṛti,[47] and R. would never have refuted the orthodox, upaniṣadic doctrines of advaitavāda on the strength of smṛti alone: his very reasoning here presupposes the scriptural evidence collected in ŚBh. 1,1,1, (Th. p. 78 ff.). The full import of his remarks on the vision of a double moon in the same passage becomes only clear when we compare them with his demonstrations in ŚBh., 1,1,1, p. 7 f and 99 (Th. p. 12 f. and 130 f.). These are only a few instances. Throughout his Gītābhāṣya Rāmānuja takes for granted certain notions of which he only treats in detail in his Śrībhāṣya.

Considering all this, the narrow relation between GBh. and ŚBh., the amplified interpretations of the GBh. where the interpretations of the ŚBh. are enlarged upon, the implicit references to the ŚBh. when Sūtras are quoted in direct corroboration of his Gītā commentary, and the a priori probability that the ŚBh., as an epoch-making commentary on a vital Vedānta text, preceded the Gītābhāṣya, in which moreover the most important viśiṣṭādvaita views, set forth in the Śrībhāṣya, are taken for granted, considering all this I feel justified in contending, though not one of the indications is in itself conclusive, that the Gītābhāṣya is posterior to the Śrībhāṣya.

[46] this important text has not yet been studied in detail; it would be interesting to know the relation between Ved. and ÇBh.

[47] see Chapter II.

The Gītābhāṣya is in many respects very different from either the Vedārthasaṃgraha or the Śrībhāṣya. Here Rāmānuja does not act as the independent thinker who with polemic vehemence attacks and refutes the errors of advaitavādins and bhedābhedavādins and who in a concise and precise style expounds his doctrines systematically and organically, but he appears in the different rôle of commenting theologian whose views need no longer to be defended and advocated and who quietly applies them to the interpretation of every stanza. Very rarely he permits himself to polemize, and then only briefly; seldom he enlarges on the philosophical significance of the concepts in the terms of which he interprets his text. But readily he enlarges upon the devotional passages of the Gītā and then his style often approaches that of the ardent devotee who glorifies his God in fervid litanies. More than in his other works it is here the priest of the temple of Śrīraṅga who rises before our minds in the prose hymns of many passages. It is the priest who is in daily touch with God in his temple, who is familiar with the practices of ritual acts and the more exalted practices of meditation and loving representation. It is the devoted bhakta who dresses and adorns the image, who loves to dwell on the infinite perfections of the God it represents, on the beautiful shapes He assumes, the radiance of his countenance, the brilliance of his ornaments, the splendour of his attributes. Metaphysical speculation is bleached by the glorious light in which the Deity to whose service all acts should be dedicated and on whom all thoughts should be focused is revealed in the immediate visualization of bhakti.

IV

Rāmānuja, following Yāmuna, divides the 18 Lectures of the Bhagavadgītā into three ṣaṭkas, the last of which gives further explanations of topics already dealt with in the preceding ṣaṭkas. In the first 12 Lectures, then, the fundamental teaching of the Gītā is laid down, culminating in the essential doctrine of bhakti. The whole teaching of the Gītā is declared to be the exposition of the mumukṣu's progress to bhakti and the attainment of God. That progress is divided into two stages, the first of which, preparatory and ancillary to bhakti, is the subject-matter of Lectures 1-6.

Departing from Arjuna's dilemma, at the root of which appears to lie an ignorance of the basic truths, the Lord begins by explaining the categorical difference between body and ātman. What is a body?

A conglomeration of elements of prakrti which has developed into a certain nature and structure, it is essentially non-spiritual or non-conscient and essentially transient Prakrti itself, one of the three categories which make up the universe, may be eternal as such, its corporeal forms are perishable Eternally it passes from one stage to another, from the stage of subtlety, where it is cause, to that of grossness, where it is effect, likewise its more developed forms, such as the body, pass from stage to stage, from birth to death and from death to birth, just as a clot of clay passes into the stage of jug and from that into the stage of grains Entirely different from this non conscient prakrti is the atman, an essentially spiritual and conscient principle whose essential attribute is knowledge From time immemorial it has been implicated in samsara, seemingly dying and being born with the body to which it adheres Fundamentally, however, it is immortal and not subject to the body's vicissitudes It only *seems* to be mortal, through a basic misconception which is the root of all evil, the misconception [48] that the ātman is identical with the body in which it resides Once this misconception has been formed and struck root, the ātman is bound to the body Though its proper nature does not really change but remains essentially aloof from the body, the ātman is involved in matter It acquires a mock nature, that of the empirical ego particularized by its body Once the proper nature of the atman is no more recognized the embodied being regards the pleasures which it can derive from the body as the only pleasures within its reach The embodied being or individual person acts upon his basic misconception in order to materialize his ambitions But one action involves the next one, and his activity becomes a habit [49] and the habit becomes literally a second nature All actions are necessarily followed by results, and these results of past acts which a person has performed by his own free will [50] determine his future, henceforth he is trapped in the net of samsara

So all teaching of the ways by which a person may return to the recognition of his proper nature must start with explaining this nature Pure knowledge of what the atman essentially is, is, however, not sufficient to break the bonds that tie the atman to its body This know-

[48] On the important notion of abhimana in Visiṣṭadvaita see Varadachari s interesting paper on that subject (Appendix III to his R 's Theory of Knowledge) on the Saṃkhyan aspect of the same problem see Radhakrishnan Ind Phil II, pp 303 ff

[49] vasana

[50] see e g GBh 18 13 ff and Kumarappa's remarks p 271 ff

ledge must be lived, must be applied to every action and thought of the man in samsara So the samkhye buddhih, or the knowledge of the proper nature of the atman as an entity distinct from the body, is followed by buddhiyoga, the practical application of this knowledge to every day life

If it is activity for the sake of results that keeps the ātman in bondage to prakrti, then the first step to the release of the ātman must be the relinquishment of the results of the acts, of all results even the rewards which man may enjoy in heaven after a virtuous life All acts should be performed to achieve one end, the supreme end of man, Release This release is the sole purpose of the sastras in all their various injunctions Only by karmayoga the assiduous practice of disinterested activity in which the knowledge of the atman is integrated, one may eventually reach that exalted stage at which the atman can be perceived, for karmayoga in the above sense leads to jñananistha and jñananisthā leads to the contemplation of the atman or the atman's self experience

Now what is this jñananistha? The constant consciousness of the knowledge of the atman, which alone occupies the entire mind of the aspirant and which alone is the ground of his activity The exact relation between karmayoga and jñanayoga is not altogether clear From 2,54 58, where four degrees of jñananistha (= jñanayoga) are enumerated, it would appear that jñananistha is a discipline of concentration the mind has to be focused on the atman and the senses withdrawn from their objects, so that there seems no room for 'action', but in 72 it is explicitly stated that the *sthitaprajña* or *jñananistha-* is characterized by his firm devotion to disinterested activity or karmayoga The problem is further discussed in 3,1 ff, but whereas according to 2,53 karmayoga leads to jñananisthā and the latter to the contemplation of the ātman, it is now said that jñānanistha presupposes karmayoga, and further on, in 3 4, that for several reasons karmayoga is preferable to jñanayoga, even for one entitled to jñanayoga, nay, that jñanayoga is physically impossible (4 8) and that only a released atman can refrain from acting (4,17 f) So in 3 35 *sreyān svadharmo vigunah paradharmat svanusthitāt, sva* is made to refer to any person conjoined with prakrti and *para-* to a released atman[51] In several passages (3 34, 37) jñanayoga is strongly advised against Then the accent is shifted, it is said that karmayoga itself includes knowledge (4 18 ff), that knowledge is the most important aspect of karmayoga (4,33-34) The same problem of the exact relation between both nisthās is again tackled in 5,1 ff here

[51] but cf GBh. 3,47

karmayoga and jñānayoga are equally autonomous means of attaining beatitude, i.e. the beatitude of the ātman's self-experience, and they are optional; immediately thereafter jñānayoga is declared impossible without karmayoga. Finally, the yoga described in 5,27-28 which is the last step to the ātman's self-experience, is called the head, or the crown, of karmayoga.

How to account for these apparently conflicting statements? No doubt it is principally the ambiguity of the Gītā itself which returns here: the poet of the Gītā did not venture to set aside the time-honoured 'path of knowledge' of the upaniṣads, however partial he were to the 'path of disinterested action'.[52] It seems to me that Rāmānuja attempted to reconcile both methods of the Gītā, and starting from the emphatically preferable karmayoga tried to reinterpret jñānayoga. By introducing an element of jñāna into karmayoga itself, both disciplines could be stated in the terms of a continuity: jñānayoga is now no longer a separate way — as such it is repeatedly condemned — but an advanced stage of karmayoga. From Rāmānuja's point of view karmayoga has two 'aspects', knowledge and action. That knowledge is originally the mediate, more or less 'abstract' knowledge of the ātman, corresponding with the *sāṃkhye buddhiḥ* of the Gītā. This knowledge is acted upon: interested action becomes disinterested action. Gradually (the process may require several lives [53]) knowledge and action interact more directly; knowledge, becoming more and more integrated in action, is concretized, action is spiritualized and interiorized, until at last both culminate in Yoga where the ātman is recognized, karmayoga terminates in jñānayoga and the mediate, abstract knowledge is completely concretized in immediate intuitive perception (*sākṣātkāra-*).[54]

So both karmayoga and jñānayoga culminate in Yoga or the Contemplation of the ātman, the immediate cognition, or rather recognition, of the ātman in oneself and all others. There are four degrees or stages, 1. the recognition of similar ātmans in all beings, which all have the

[52] I may refer to Edgerton, Gītā II, pp. 62 ff.

[53] cf. GBh. 3,35.

[54] essentially the same view in YID. 7, p. 62 karmayogo nāmopadeśāj jīvaparayāthātmyajñānaśaktyanusārena phalasaṅgarahitakarmaviśeṣah /... ayaṃ tu jīvagatakalmaṣāpanayanadvārā jñānayogam utpādya taddvārā sākṣād vā (or, rather, v.l. sākṣātkāra-) bhaktyutpādako bhavati / jñānayogo nāma karmayogān nirmalāntahkaranasyeśvaraśeṣatvena prakṛtiviyuktasvātmacintāviśeṣah. For a modern interpretation of karma- and jñānayoga, tacitly along R.'s lines, see Srinivasachari, VA. ch. XIII and XIV (pp. 320 ff.) and Gītā, ch. IV and V (pp. 50 ff.).

same form, knowledge, which is their essential quality, 2. the recognition of similarity of God and ātman, 3. the persistence of recognition not only in Yoga but in everyday life, and 4., the highest stage, the acting upon this recognition by never more distinguishing between one's own ātman and the ātmans of others.[55]

But this lofty end, which as such already means salvation,[56] is not the end of man's possibilities; on the contrary, it is only a beginning, a necessary beginning of the attainment of the Supreme End, God himself. 6,47 marks the transition from the first to the second saṭka and announces the subject-matter of Lectures 7-12: bhakti as the sole means of attaining God.

What is bhakti? It is man's participating of God, at once 'intellectual' and devotional.[57] It is the constant rememorization of the ātman's total subservience to God, inspired and animated by a perfect love of worship in which the knowledge of God as the possessor of all perfections, as the merciful saviour and as the sole cause of the universe completely terminates. It culminates in a mystic ecstasy of love so ardent that the aspirant cannot live for a moment separated from God: all his happiness depends on his contact with God; his most humble act is an expression of his all-pervading love for God.

Rāmānuja's views on bhakti, as they appear in the Gītābāṣya, are essentially those of the Śrībhāsya;[58] but in his commentary on the Gītā he loves to dwell upon the devotional and emotional aspects of the 'continuous representation of God'. He sums these aspects up in his commentary ad 9,34 "in which God declares what bhakti essentially is": "Focus your mind constantly, uninterrupted like a flow of oil,[59] on Me, the Paramount Sovereign, antagonistic to all evil and solely comprising all that is good, on Me, the Omniscient, whose every will is truth, the sole cause of the universe, the Supreme Brahman, the Supreme Person,

[55] Srinivasachari, Gītā, ch. V, pp. 76 ff.

[56] There is no doubt that R. considered that ātmāvalokana means release of the soul (following Yāmuna, ĀS. p. 1 *manmatam hi sarvasamayeṣv ātmajñānaṃ nihśreyasahetur iti*), but the relation between release in kaivalya and in bhakti is not clear; cf. Srinivasachari, Gītā, pp. 90 f.

[57] for a systematic description of bhakti in R. I refer to Lacombe, ASV. pp. 363 ff.; on bhakti generally see Gonda, Bhakti; R. does not appear to make the later distinction between *bhajana-* and *bhakti-*, see Gonda, o.c. p. 647; bhajana is used once (9,30) to explain bhakti.

[58] compare e.g. GBh. 18,65 *vedanopāsanādhyānādiśabdavācyaṃ darśanasamānākāraṃ smṛtisaṃtānam atyarthapriyam* (for text ity-) *iha manmanā bhaveti vidhīyate | madbhakto 'tyarthem matpriyo 'tyarthamatpriyatvena ca niratiśayapriyaṃ smṛtisaṃtatiṃ kuruṣvety arthaḥ* with, e.g., ÇBh. 1,1,1 p. 8 ff (Th. p. 13 ff).

[59] same expression ÇBh. 1,1,1 p. 8 (Th. p. 13).

whose compassionate eye is long and immaculate like a lotus-leaf, whose appearance is like a transparant blue haze, whose glow is as brilliant as that of a thousand rising suns, on Me the indestructible ocean of beauty, on Me whose four arms are as bulky as bellies, whose garment is of an extraordinarily radiant yellow hue, who am adorned with immaculate diadems, makara-formed ear-rings, strings of pearls, golden bracelets and arm-rings etc, on Me the shoreless ocean of mercy, goodness, radiance, leniency and love, Me the Refuge of all inconceivably differenced worlds, Me the Master of all Be my bhakta while focusing your mind on Me be you filled with overwhelming love for me, and when you have cognized Me as the immeasurably and incomparably adorable One, devote yourself to worshipping Me [60] Glorify me do not stop at living merely a life of complete subservience to Me, a life which you would consider eminently desirable because you cognize Me as the immeasurably and incomparably adorable One, but decide to humiliate yourself as deeply as possible before Me who am your innermost atman Seek your support in Me because without Me your âtman will be unsupported And, having by doing so prepared your mind [61] in immeasurable and overwhelming love to the attainment of Me, you shall attain Me to that end constantly performing the profane acts, required to sustain your body, as well as the periodical and occasional Vedic acts, while remembering that it is I who have brought about your sole delight in being subservient to Me and therefore performing all these acts to win My love, you should lovingly devote yourself to glorifications, sacrifices, worship etc for the glory of Me, and while realizing that I rule the world whose sole joy and essence it is to be subordinate to Me and meditating upon the multitudes of My perfectly adorable perfections, you should practise this worship as described above and thereby attain Me"

So, in bhaktiyoga the acts are not less important than they were in atmayoga they now play their part in man's progress to God, they are indirectly means of attaining God Man's active life becomes thus dedicated to the One from whom he derives his acting power This dedication may work out in different ways, depending as always on man's intention he may dedicate himself to gain *aiśvarya-*, to attain *kaivalya-*, or to reach God himself The aspirant to aisvarya — prosper-

[60] = G madyājī which acc to R implies aupacārika acts (V waving lights before the idol etc), sāṃsparśika acts (V adorning the idol with garlands, incense etc) and ābhyavahārika acts (prostration etc)

[61] *ātmānam* G = R. *manah*

ity in the world in the widest sense — will naturally remain in saṃsāra, for he forsakes release. The aspirant to kaivalya [62] — total isolation in the immediate visualization of the ātman in its pure form distinct from prakṛti — may be compared to the jñānayogin of the first saṭka; with this difference that the kaivalyārthin more or less takes advantage of God to realize his aspiration.[63] The last one, the aspirant to God, or the jñānin — here again the aspect of knowledge in bhakti — is the complete bhakta, who does not seek God for the sake of worldly prosperity or solitary self-experience, but because God himself is his only aim, because he cannot be without God. His exclusive love for God is returned; lovingly God extends his Grace to his striving devotee;[64] and while proceeding further and further along the way of love, his loving representation of God becomes ever more intensified and ultimately his memory terminates in a total visualization of God in his divine majesty: he has attained God

This progress of the aspirant to God by the way of karma-, jñāna-, and bhaktiyoga, which are not separate roads but successive stages of the same way culminating in the attainment of God, is for Rāmānuja the fundamental teaching of the Gītā. But we miss in this brief exposition of Rāmānuja's views that mystic doctrine which has grown so important in later Viśiṣtādvaita, which has indeed divided the Vaiṣṇavas into two schools which exist today,[65] the doctrine of prapatti. The doctrine of prapatti as a second, and indeed a preferable, way to the attainment of God beside bhakti is completely absent in Rāmānuja's Gītābhāṣya But in view of the later development of prapatti, in view too of the rôle that prapatti played in the religion of the Ālvārs, it seems

[62] by the time of Çrīnivāsa (see YID. 8, p 76) when bhakti had become so all-important that everything else seemed negligible, kaivalya (originally a Sāṃkhyan term meaning "the ātman's isolation from the bonds of prakṛti") was reinterpreted in the sense of "isolation from God" and acquired a pejorative connotation which, as Lacombe (ASV. p 372, n 1) justly remarks, is not apparent in R.

[63] The exact relation between the jñānayogin and the kaivalyārthin is not clear It seems one of the instances of original Sāṃkhyan notions which are not wholly integrated in R's system

[64] on the rôle of God's grace I may refer to Kumarappa's remarks, p. 294 ff.

[65] the Southern School (Ten-galai) which avows the so-called mārjāranyāya (entailing the doctrine that God alone is active and carries the self-surrendering devotee to his goal like a cat carries a kitten), and the Northern School (Vadagalai) which holds the markaṭa view (the devotee collaborates with God like a young monkey clings to the back of its mother); cf. A Govindacarya, Arthapañcaka translated, JRAS 1910, II, pp 565 ff

indicated to sketch here Rāmānuja's attitude with respect to prapatti in the Gītā

The general meaning in which Rāmānuja takes *pra-√pad* is "to take refuge in",[66] that may be in God in His human form by following his command (4,11), in God by considering Him to be the supreme end of all worship (7,19) — so it can also be applied to man's taking refuge in divinities as the principal objects of worship (7,20) — Besides it is called an activity which leads to bhakti (7,15),[67] it is paraphrased by "that 'approach' to Me which presupposes the true knowledge of the ātman that its sole essence is to be a śesa of God, while realizing that it is Vāsudeva who is man's supreme goal and who is all aspirations whatever that may make man reach that goal" (7,19), as such it is the only means for the aiśvaryārthin, kaivalyārthin and jñānin to achieve their respective ends (14,27). by taking refuge in God one may attain the immediate presentation of the ātman (15,4-5) GBh ad 14,26-27 is interesting; R explains these stanzas in this sense that, only if God is served (paid homage √sev-) through bhaktiyoga, a man will be able to conquer the gunas and qualify himself to become *brahman-*, i e to attain the ātman in its pure form the immortal and imperishable ātman, for (st 27) God is the foundation alike of that immortal and imperishable[68] ātman (the end of the kaivalyārthin), of the eternal dharma, i e the eternal aiśvarya (the end of the aiśvaryārthin), and the perfect happiness, i e of the attainment of God (the end of the jñānin) R proceeds because in 7,14 it has been established that prapatti to God is the only way to conquer the gunas, and to attain aiśvarya, kaivalya and God, it follows that the conquest of the gunas and the attainment of the ātman[69] (which presupposes the former) can only be possible through that exclusive prapatti to God — From this passage we must conclude that, here at least, R considered prapatti equivalent with bhakti

Finally I may point to 18 62 where *saranam gaccha* (∾ *pra-√pad*) is explained by *anuvartasva* "follow, obey", this obeisance being the reason that the māyā is stopped (*etanmāyānivrttihetum*), with which

66 synonymous with *(sam)a √sri* (4,11, 7,20), *saranam (upa) √gam* (15,4 5)

67 *bhaga adupāsanāpādinīm bhagavatprapattim*, *upāsanā* is synonymous with bhakti

68 R makes *amrtasya avyayasya* refer to the *brahma* of st 26 (*brahmabhūyāya*) which is there equated with *yathāvasthitam ātmānam*

69 = R *brahman*, which in view of *brahma* in st 26 must be explained as ātman

I may compare 7,14 *mām eva ye prapadyante māyām etām taranti te*

Therefore, the only conclusion, we are entitled to draw from the above passages is this prapatti is "taking refuge in God as the One who underlies everything, while cherishing the conviction that God is everything because he is the inner Ruler of all, so that, if one desires to achieve a certain end, be it prosperity, self-experience or the attainment of God himself, one has to follow Him, obey his commands and act according to his teaching" It is the nearest approach of the aiśvaryārthin and the kaivalyārthin to bhakti, it is a first step in bhakti, for it is synonymous with the 'paying homage to God through bhakti-yoga' (14,27), it is presupposed by the attainment of ātmāvalokana (ib) and it is an activity which is presupposed by bhakti (*bhagavadupāsanāpādinīm bhagavatprapattim* (7,15)) Though it is intimated that prapatti provokes God's grace (7,18), there is no evidence that Rāmānuja believed that prapatti alone sufficed, that God would do the rest and that man's personal efforts in striving after prosperity, aspiring to ātmāvalokana and attaining God are forestalled by an act of grace Nowhere the word has the later sense of "complete self-surrender of the devotee to God who, moved by the devotee's utter desolation, lifts him to beatitude by a mere act of grace"

Kumarappa, though holding essentially the same view,[70] reads more ambiguity in Rāmānuja's pronouncements on the subject of prapatti He says[71] that Rāmānuja's teaching in the GBh differs from that in the ŚBh in this important respect that in the former text the function of God's grace in man's work for salvation is more stressed to the detriment of the value of man's personal efforts, and that "the religion to which Rāmānuja belonged seems to lead him to assert that the Deity requires nothing from the soul beyond self-surrender (= prapatti)". First he notes the contradiction between ŚBh 1,3,32 (Th. p 338) where it is said that a śūdra cannot be capable of knowledge of Brahman, this knowledge requiring the study of the Veda to which a śūdra is not entitled, and GBh 9,29-34 where it is said that everyone is equal before God and that even a śūdra by taking refuge to God (*vyapāśritya*) may attain the supreme end But this does not necessarily imply that a śūdra may attain God as a śūdra · by virtuously following God's commandments he may be reborn in a station in which he is better equipped to aspire to his end Again in 15,4 Kumarappa reads

[70] "It must be said that the general trend of Rāmānuja's teaching is certainly in favour of the Northern School" (p 311)

[71] pp 305 ff.

that "all that is necessary for salvation is to flee to the Deity for Refuge and he will awake in the soul such tendencies as will lead it to release" But here, I think, Kumarappa attaches too much importance to a spurious reading: R. reads in G. 15,4 *prapadyed* (vulgate *prapadye*) in the first place; in the second place only he cites a variant reading which most probably is corrupted: *prapadyeyataḥ* [72] *pravṛttir* (= *prapadya iyataḥ pravṛttir*), while a variant reads *prapadya yataḥ*: it is this variant reading which Rāmānuja comments With the improbable *iyataḥ* the sense would be "solely by making prapatti to God the ancient pravṛtti (= activity in sublating ignorance etc.) is possible"; whereas the reading *prapadya, yataḥ* would mean "...after having taken refuge in God, a man will, departing from that, be active in sublating ignorance etc."; this latter sense is in keeping with R.'s explanation of the reading *prapadyed* etc. which he apparently prefers.[73] Furthermore, Kumarappa cites R.'s commentary on the famous Caramaśloka 18,66. Here again, however, he only quotes half of it, the latter half. R.'s first explanation is perfectly in keeping with his general views: "while performing all dharmas, viz. karma-, jñāna- and bhakti-yoga, as propitiations of God and therefore renouncing result, interest and agency, one should take refuge in Me; realizing that I alone am the agent [74] as well as the means by which you may attain me. If you do so, I will release you from all sins incompatible with your attainment of Me: do not worry." In his second interpretation he assumes that this stanza is meant to dispel Arjuna's fear that he may not be capable of bhaktiyoga, because of all his sins which would take such a long time to purify: "Dispense with all purificatory rites but take directly refuge in Me in order to succeed in bhaktiyoga; I will deliver you from all sins which prevent you to practise bhakti: do not worry." But to my mind even the latter explanation does not mean that taking refuge in God is quite enough: even if God by an act of grace has deigned to

[72] a rearrangement of the vulgate reading *prapadye yataḥ*.

[73] in total there are three readings: 1 R.'s first: *prapadyed / yataḥ* which R. explains in detail; 2. the ('sectarian') reading: *prapadyeyataḥ* of which no trace can be found in R.'s commentary, but which is given in Apṭe's text; 3. the 'variant' *prapadya / yataḥ*, which R. explains in the second place. The only reading which Kumarappa discusses is the second and most suspect one. Further corroboration for his view K. finds in 15,5 where he is lead astray by Gov.'s misleading translation "through my sole agency" where the text has *matprasādād* "by my collaborating grace"; besides he refers to the Çaraṇāgatigadya ascribed to R., whose authorship is, however, not really established.

[74] this is not to be taken in the sense that God is the sole agent but that he grants his permission (*anumati-*); cf. GBh. 18,14-15 and ÇBh. 2,3,41.

wash the incompatible sins away, Arjuna has still to practise bhakti Here too we may consider the first interpretation as the one preferred by Rāmanuja[75]

On the whole I may say that there is not sufficient evidence to conclude that Ramanuja's attitude with regard to man s personal efforts in securing his lofty end is different from that displayed in the Sribhasya Whenever God's grace is mentioned the personal efforts of the aspirant are stressed too There is certainly no trace of that importance given to prapatti by later Visistadvaitins God s grace may crown the aspirant's efforts, but he first has to deserve it Only when a man has devoted his life to exclusive bhakti towards God He will elect him to his beatitude

V

We have said before that in his Gitabhasya Ramanuja shows himself a priest rather than a critical and polemic thinker Whatever this distinction is worth it may be justified in so far as it throws light on certain aspects of Ramanuja s personality which perhaps inevitably, often remain obscure in studies dealing with this typically Indian genius Most works treat of 'Ramanuja the Philosopher', with his theory of knowledge, his philosophical system, his differences with Sankara, etc , and Western scholars especially are apt to isolate him from his traditional background in order to shed light, almost exclusively, on those of his writings which appeal most to an abstract mind accustomed to evaluate philosophies rather than philosophers Whereas Rāmanuja's commentary on Vedantasutra 1 1 1 has been translated time and again, hardly any attention has been paid to his other writings, the study of the genesis of his ideas even of his relation to his immediate predecessors, esp Yamuna has positively been neglected But I would maintain that not only a just evaluation but also a right comprehension of Ramānuja's contribution to Indian and Vedantic thought cannot be possible unless we try to see him against his entire background and as part of a long tradition

The Gitābhasya sheds some light on other aspects of his religious activities we meet an Indian guru who explains a reverenced text to

[75] It is curious enough that R. proposes two explanations for stanzas which in later times have grown so important there might be two reasons 1 that R though not subscribing entirely to the views of his contemporaries did not want to exclude these possible translations from his bhāṣya 2 that both explanations are added by a later hand On the possibility that R considered the doctrine of prapatti too secret to divulge see Lacombe ASV p 370 n 5

his disciples in the ancient and traditional manner, elucidating stanza after stanza, pausing at every word, enlarging upon every vital point and clarifying every difficulty The great difference between his two commentaries on the Sūtras and the Gita is that properly speaking only the latter is a commentary at all Unlike the Sutras whose concise and obscure style leaves all commentators ample scope for expounding the most divergent views, the Gitā is a rather long poem, coherent in itself written in a simple style which seldom admits of more than one interpretation Still, when we study the various commentaries on the Gita we are struck not only by the divergence of one Indian commentary from the other, but also, and particularly so, by the divergence of all Indian commentaries together from the interpretations of modern scholarship It may be worth while to occupy ourselves with this divergence

The differences between traditional Indian and modern interpretation are determined by a basically different outlook The modern scholar studies the texts from the historical point of view, the Indian *sub specie aeternitatis* For the former the texts are determined by their place in history, their date, their relations to other texts of the same age, their connections with older and younger texts etc, whereas for the latter they are determined by their eternity, their eternity with respect to the past in which they have existed side by side with essentially consonant with, forming a whole with, all other sacred texts, and their eternity with respect to the present, the eternal authority which they have carried through all ages until now His historical outlook leads the former to study the texts analytically so that by subtly weighing conformity and difference he may ultimately arrive at a well balanced interpretation of every historically unique text, whereas the latter arrives, or, rather, has already arrived beforehand, at his interpretation by the basic assumption of the characteristic conformity of every text to other similar texts Seldom, and then only hesitantly, a modern scholar will utilize younger texts to interpret older ones, while for the Indian commentator all texts are the one expression of the everlasting present truth, so that every text can be interpreted in the terms of every other text

The basic assumption is that of the *aikārthya-* of all sacred texts, a conception which can be traced back to the Karmamimamsā where it was intimately connected with the principle of syntactical unity or *ekavākyādhikarana-*[76] The application of this principle, originally

[76] Mimāṃsāsūtra 2,1,46 *arthaikatvād ekam vākyam, sākānkṣam ced vibhāge syāt* "so long as a single purpose is served by a number of words which, on

meaning that when a number of words serve the same purpose only if read in connection these words form a syntactical unity, was soon extended [77] it was said that those groups of words which convey a single idea should be regarded as one sentence, or, in other words, when there is singleness of meaning there must of necessity be consistency in the words, or sentences, or texts, which convey this meaning In the Vedantamimamsa this principle became most important, whereas the Karmamimamsā, dealing with a great variety of rites could solve all contradictions between certain injunctions by assuming that the different enjoined rites were optional, the Vedantamimamsa, dealing with texts which set forth the knowledge of Brahman could not solve similar contradictions by assuming that there were optional kinds of knowledge, but was by the very unity of knowledge itself forced to maintain the absolute consistency of all texts treating of knowledge [78]

For Rāmānuja, unlike Sankara all scriptures are equally authoritative [79] The *artha*- (at once "meaning , "idea' , "purpose", and "end") of their injunctions being fundamentally the same,[80] it is the task of the commentator to find a method of interpretation by which all conflicting statements can be reconciled and given their proper place in a consistent explanatory system [81]

We have seen that the task of smrti is to elucidate sruti, this, of course, is only possible if smrti agrees with sruti [82] The Gitābhāsya provides several interesting instances of the manner in which this elucidation and this agreement was conceived and applied GBh 3,4 R states his view that jñanayoga is ancillary to bhaktiyoga which alone leads to knowledge of God, he corroborates this view by referring to Prajāpati's speech, ChUp 8,7-12, where, according to R , the knowledge of the individual atman is taught this knowledge corresponds with that of jñanayoga The ChUp passage 8 7-12 is connected with ChUp 8,1-3, which, again according to R , deals with the kno ɪeoge of God and

being separated are found to be wanting and incapable of effecting the said purpose they form one ' Syntactical Unit — one complete Yajush Mantra", Jhā p 189

[77] cf Jhā p 190 f

[78] cf Thibaut Vedānta Sutras (SBE. XXXIV) p xi

[79] Srinivaschari Finite Self p 3 f

[80] cf GBh 2,41 *ekasmai mokṣaphalāya hi mumukṣoh sarvāni karmāni vidhīyante | atah sāstrārthasyaikatvāt sarvakarmaviṣayā buddhir ekaiva |* etc.

[81] cf ÇBh. 1,1 1 (Th p. 138 ff), Ved p 16 ff

[82] cf ÇBh. 1 1,1 p. 72 (Th. p. 91), quoted supra n. 16, and ÇBh 2,1,1, (Th. p 411) *upabṛṃhanam ca śrutipratipannārthaviśadīkaranam tac ca viruddhārthatayā smṛtyā na śakyate kartum*

sets forth in 8,3,4 what is the fruit of knowledge of God, viz the
ātman's entering into the supreme light So there is perfect agreement
between the Gīta progress jñānayoga —➤ knowledge of God in bhakti-
yoga —➤ union with God, and ChUp 8,7-12 —➤ 8,1-3 —➤ 8,3,4 So R
at once elucidates these sruti passages by interpreting them according to
his views on the Gita and corroborates these views by adducing evidence
from the sruti Another instance is GBh 8,3 where *karman* which has
the sense of "creative act" is explained by "procreative act" with refe-
rence to the pañcāgnividya of ChUp 5,4-10, where in 5 8 the sacrifice
(= *karman-*, hence the connection) is described in the terms of cohabit-
ation The reason of this connection becomes clear in GBh 8,23 ff where
the two roads of light and darkness are spoken of this passage is connec-
ted with ChUp 5 10 and the conspicuous resemblance of the Gita with
this sruti justify the connection But the sruti passage is interpreted in
a curious way which we can only understand when we compare Gitā
8 8 ff there three groups of aspirants are discussed, the aisvaryārthins,
the kaivalyārthins and the jñanins, of whom only the first will return
to samsāra The parallelism of the two roads in Gita and ChUp 5,10
leads R to identify these three groups of aspirants with the persons
mentioned in 5,10 *tad ya ittham viduh* correspond to the kaivalyārthins
"who know this", viz the preceding paragraphs on karman, *ye ceme*
'ranye sraddhā tapa ity upāsate correspond to the jñānins or perfect
bhaktas (*upāsana-* being synonymous with bhakti, hence the identifi-
cation) and *ya ime grāma istapūrte dattam ity upāsate* (5,10 3) to the
aisvaryarthins, of whom it is said that they will return to samsāra,
whereas the others will not return[83] So the sruti agrees perfectly with
the Gītā But how can R identify the kaivalyarthins with *tad ya ittham*
viduh? Remember the kaivalyārthin is the one who strives after, and
acquires eventually, true knowledge of the atman as distinct from
prakrti Now, R contends, the srutis *pañcamyām āhutāv āpah puruṣa-*
vacaso bhavanti[84] (ChUp 5,9,1) and 5,10,7 declare that karman causes
a man to be born in a body which consists of elements (water etc) and

[83] which R says appears from ChUp 5 10,2 *sa enān* (sc the two categories
spoken of in 5 10 1) *brahma gamayati* it is interesting to note that R. couples
this passage with ChUp 4 15 6 which corresponds to a great extent, however,
in GBh 3 0 (discussed above) R maintained that this passage of the *daharavidyā*
or attainment of God corresponds with the ultimate attainment of God through
bhakti as set forth in the G , but only the perfect bhakta or jñānin attains God
not the kaivalyārthin so that there seems to be a contradiction.

[84] which, to accord with R., should be interpreted 'by karman the elements
(water etc) are coupled with the puruṣa (ātman)'

that the atman is but enveloped by these elements so here the sruti expounds the difference between atman and body, it is this knowledge of the kaivalyarthin which is resumed in *tad* in *tad ya ittham viduh*[83] We may safely say that here the Gita has done more to corroborate the sruti than contrariwise An instance of a different kind where a Gītā passage is projected against the background of the sruti is GBh 3,30-31, here R interprets *mayi sarvāni karmani samnyasya* in the sense that God is the atman of all beings and, as their antaryamin, actuates them all and so is to be regarded as the ultimate agent of their acts This sense, he proceeds, is the essential doctrine of the upanisads, so the importance of 3 31 f stands suddenly out in relief

The principle of *aikārthya-* bears not only on different texts, but also on each text itself We have seen how this principle was applied to the ChUp where seemingly unconnected fragments were made to form a consistent whole The Gitabhasya in its entirety is another example we have seen that the whole Gīta is so interpreted that it forms a consistent whole The different parts which make up this whole are, too, explained as consistently as possible A curious case is to be found in 3,36 ff where the influence of *kama-* is discussed, the author of the Gitā concludes his discussion in 41 by showing the way in which *kāma-* may be conquered, which is modified in 43 after a parenthetical Sāmkhyan survey of the levels of psychical functions senses, manas, buddhi, beyond which is *sah* by which obviously the atman is meant, as is proved by 43 *buddheh param* *ātmānam* R disregards the parenthesis of 42, and takes the senses in 42 to mean what they meant in 41: obstacles to be conquered, so that manas and buddhi are consistently taken to mean further obstacles, and *sah* the last one, which therefore is made to stand for *kāma-*, but this forces him in 43 to equate *ātmānam* with *manah* and *ātmanā* with *buddhyā*

The tendency to interpret the text as consistently as possible easily entails over-interpretation, by which I mean the over-emphasizing of an often far-fetched sense found in certain passages and stanzas, which thereby are given over-due significance and made to determine the general trend of interpretation For instance, the over-interpretation of G 2,12 which is treated of as a proof of the reality of the plurality and individuality of the ātmans and of the reality of the difference between God and ātman, or 2,17-18 where in a most ingenious way

[83] but *tad* refers also to the karman described in 5 4-9, esp 9, which, we may remember, was identified with the karman of G 8,3 which was particularly to be known (and forsaken) by the kaivalyārthin.

nothing less than complete syllogisms are construed which prove the mortality of the body and immortality of the ātman A clear example provides 4,18-19 in st 16 *akarman-* was given the sense of "knowledge" (*akarman-* >*jñānayoga-* > *jñana-*) and *karman-* that of 'karmayoga" In st 19 R reads a proof for his interpretation that karmayoga implies knowledge this is deduced from *tam āhuh panditam budhāh* "sages who *know the truth* call a man who practises karmayoga a *knowing* man" Which proves that karmayoga implies knowledge In the same trend 20 cd *karmany abhipravrtto pi naiva kimcit karoti sah* is interpreted and *na karoti* given the sense of "he practises *akarman-* or knowledge' The conception that karmayoga itself implies knowledge of the ātman plays a leading part in the interpretation of the first satka [86] Another example is that of the three groups of aspirants, aisvaryārthins, kaivalyarthins and jñānins which are first met with in 7, 16 where *ārta-* and *arthārthin-* are both explained as aisvaryarthins differing only in degree (*gunabhedamatram*) *jijnasu* as the kaivalyārthin who wishes to acquire knowledge of the ātman as distinct from prakrti, and *jñānin-* as the complete bhakta These three groups play an important rôle they return in 7,28-29 and throughout 8, where esp the passage stt 8-15 is made to refer to them and interpreted in a way contrary to the obvious sense of these stanzas

Instances of similar forced explanations which overstress a not impossible, and often enough improbable sense of a passage or stanza in order to arrive at a consistent connotation or to make them agree with the general trend of interpretation are very numerous In many cases they entail similar explanations of single words which are taken in an unusual sense so that they can be fitted into the sense of the whole passage We have seen that by disregarding the parenthesis of 3,42 and by making *sah* refer to *kāma-* R was forced to explain *ātmānam* in 43 by *manah*, and that in 4,16 ff *akarman-* was taken in the sense of "knowledge" to account for certain ambiguities in the Gita text

Generally speaking the same tendencies of which we have already spoken influence the sense in which a word is taken, viz the tendency to take no account of the historical meaning of a certain word the sense most common to it in a certain period and a certain text and the tendency to make its sense entirely dependent on the given context, the general sense of which has been established beforehand It happens that in the same context the same word is explained in a different way

[86] see Ch IV

E g , in GBh 4,18-24 the element of knowledge implied in karmayoga is under discussion To retain a consistent sense st 24 is interpreted in the same terms The commentary is preceded by a short introduction in the preceding stanzas it has been said that karmayoga implies knowledge of the atman , now it is said that it implies knowledge as it implies the realization that all action (sc ritual) is ensouled by the Supreme Person who is the Supreme Brahman thus we have to interpret *brahman-* in 24 as *parabrahman* or God as the antaryamin , but 24 cd *brahmaiva tena gantavyam brahmakarmasamādhinā* is explained "a person who has formed the opinion that all acts consist of br in so far as they are ensouled by br is able to reach (not the Supreme Brahman or God the prerogative of the bhakta, but) the ātman' ,[87] so that in c *brahman* = the atman, and in d *brahman-* = the Supreme Brahman The instances of various explanations of *brahman-* are interesting here more than in other cases, its full repertory of meanings is used with some philosophical justification

The term *brahman* [88] is used to connote God, atman and prakrti In its primary sense [89] *brahman* denotes God, the Supreme Brahman, the Absolute One, the inner Ruler of the world the material cause of the world and as such its effect,[90] it is the underlying divine Reality (4 24-25), the sole End to be reached (8 24) Secondarily it connotes the atman but then the atman in its pure form released from its bondage to prakrti as an entity of its own kind (atmavastu), essentially the same in all beings which has unlimited knowledge as its form and the immediate contemplation of which is a source of perfect, everlasting happiness (2 72, 5 6,19 20 21 , 24-26, 6,27-28, 7,29, 8,1 , 3, 13,30, 14 26 27 18 50,53 54) At the root of this connotation is the meaning of *brahman-* in Samkhyan philosophy ,[91] but its Samkhyan meaning is given a new and religious significance by the fact that the ātman is a prakara of God as the Supreme Brahman , *brahmán-* does not assume a completely different sense by connoting the atman but the connotation *brahman-* gives the atman itself a new significance, that of being utterly dependent on and internally ruled by the Supreme

[87] I have abbreviated this passage

[88] on R s etymology of brahman ÇBh 1 1 2 (Th p 158) *anavadhikātiśayabṛhad bṛmhanaṃ ca brahma / bṛhater dhātos tadarthatvāt* br is immeasurably and incomparably large and all supporting for these are the meanings of √*bṛh* , see Gonda, Brahman p 20 and passim

[89] cf e g ÇBh 2,3 4 and passim compare also Gonda o c , p 12

[90] GBh 13,2.

[91] Gonda o c. p 12 where further references

Brahman which is God[92] Another secondary[93] meaning of *brahman-* is prakṛti (3,15; 5,10; 6,44; 14,3-4), at the root of which is the Sāmkhya sense "immense complexity of elements which is always changing, one, uncaused, independent, eternal and all-pervading",[94] but this sense is again modified and elevated by the fact that the prakrti is a prakāra of the Supreme Brahman who pervades, directs and animates it In this sense *brahman-* connotes the subtle elements[95] Still, even in the intimate unity of Brahman with spiritual and non-spiritual substances as the *upādāna-* of material cause of the world, all three entities remain categorically different and distinct from one another[96]

Yet we wonder whether all these implications of the usage of *brahman-* were always considered by R, in some cases definitely not E g, *brahman-* in G 13,12 (which R reads *anādi matparam brahma,* to avoid *param brahma*) means nothing but "ātman"· R declares *ātmany api brahmaśabdah prayujyate* and refers to 14,26-27 and 18,54 where the word has the same sense, this same *brahman-* is identified with *ksetrajñatattva-* "the category of *ksetrajña-*" with reference to its etymology *brhattvagunayogi ksetrajñatattvam* "ks can be called br because it possesses the property of *brhattva-* 'exceeding greatness' "[97]

It can easily be understood that when the insight in the semantic development of a word is wanting, the etymology of that word becomes very important: the etymology may provide the commentator with an

[92] cf also Lacombe, ASV p 287 ff I cannot however agree with his opinion that *ekarasa-* in *seṣataikarasa-* GBh 7,19, said of ātman and prakrti) would mean that "elle (the ātman) est de *meme essence* en tant qu'elle forme une partie intégrante de son (brahman's) corps", the expression is synonymous with *-śesataikarati-* (Intr) and *-seṣataikasvabhāva-* (18 54) the ātman's sole delight, or sole essence, is to be a sesa of God a subordinate principle pervaded by God as its inner Ruler, an *aprthaksiddhaviseṣana-* of God *Rasa-* has both connotations "joy" and "essence" So, *paramapuruṣaseṣataikarasatā* (GBh 7,19) cannot mean "the being 'de même essence que la Personne Supreme parce qu'elle (atman) est un élement subordonnee de son être' ", but rather "the having as its sole joy-and-essence the being a sesa of the Supreme Person"

[93] cf ÇBh 2,3,4 *brahmasabdas 'tasmād etad brahma nāmarūpam annam ca jāyate'* (MuṇḍUp 1,1,9) *iti atra pradhāne gaunatayā prayuktaḥ* cf ÇBh 1,4,14 (Th p 375)

[94] Gonda, o c, p 12 where further references, cf ÇBh 1,4,14 (Th p 375) where a Sāṃkhyan adversary is introduced who interprets *brahman-* as *pradhāna-*

[95] *bhūtādisūkṣma-* GBh 13 2

[96] *atah sthūlasūkṣmacidacitprakāram brahmaiva kāryam kāranam ceti brahmopādānaṃ jagat,* GBh 13 2, cf ÇBh 1,4,23 (Th p 398 ff) (quoted supra n 88)

[97] cf ÇBh 1,1,2 where the same etymology of brahman- The complete passage in GBh runs *bṛhattvagunayogi śarīrād arthāntarabhūtam svatah sarīrādibhiḥ paricchedarahitaṃ kṣetrajñatattvam iti arthah* "the kṣetrajña is bṛhat- because it is different from the body cannot be encompassed by bodies etc, for it is given, but there it refers to the Supreme Brahman"

appropriate meaning which is not to be found elsewhere but still has the dignity of its ancient source Instances of etymological interpretations are numerous In 2,18 the (pseudo?-) etymology of *deha* <√*dih-* in the sense of "combination, augmentation" (*upacaya-*) is used to prove that a body is a combination of elements and therefore perishable, *muni-* is explained throughout by *ātmamananaśīla-* because of the pseudo etymology <√*man-*,[98] in 2,44 *samādhi-* is explained by *manas* because it is in the manas that the knowledge of the ātman is contemplated (*samā-√dhī-*), in 11,10 *deva-* is rendered by *dyotamāna-* and in 11,15 *divya-* by *dīpta-*, no doubt because they derive from √*dyu-div-*, in 11,24 *Visnu-* is rendered by *vyāpin-* (√*viś-* or *vis-*), *loka-* in 15, 17 and 18, and 16,6 is explained by "that which is seen" from √*lok-*, etc

Under the same head I would bring the explanations which are derived from the literal and radical meaning of a word *prajāpati-* in 3,10 is not Prajapati but literally "the lord of the creatures, God", *brāhmana-* in 2 46 = *brahmasambandhin-* (*brahman-* in the sense of "Veda") = *vaidika-* (cf *brāhmana-* in 17,13 qualified for *brahman-* or the Veda the first three varnas) Only when we keep in mind the radical meaning of √*yuj-* "to join, combine, connect etc" we understand the many different meanings of *yoga-*, even when that word occurs in expressions like *yogaksema-* (2,45 *yoga-* = *aprāptasya prāptih, ksema-* = *praptasya pariraksanam*, whereas 9,22 *yoga-* = *matprāptilaksana-*, *ksema-* = *apunarāvrttirūpa-*) and *yogeśvara-* (11,4 "possessor of *yoga-* = *jñanādikalyanagunayoga-*", vid 18,75, but 18,78 'lord of the *yogas* = *krtsnasyoccāvararūpenāvasthitacetanasyācetanasya ca svabhavayogāh*)

Usually the many equations go unexplained, very frequently *ātman-* is equated with *manas-*, but only once, not before 6,47, we learn on what grounds there *antarātman-* is equated with *manas-*, for *bāhyābhyantarasakalavrttivisesāsrayabhūtam manah* from which we gather that *ātman-* = *manas-* inasmuch as the manas is, like the ātman, an *āśraya-* Often these equations will find their ground in specialized usages which we do not know but which for a Sanskrit-speaking Indian needed no explanation Sometimes an equation which at first seems fantastic is on further consideration found acceptable, e g in 4,6 *māyā* is equated with *jñāna-* on the strength of a Nighantu, and *jñāna-* again equated with *samkalpa-*, but when we consider the creative aspect of *jñāna-* and the etymologies of *māyā* (√*mā-* "to fashion") and *samkalpa*

[98] cf ÇBh 3,4 46 (Th. p 710), quoted in n 103

(*sam-√klp-* "to fashion"), we find that these equations are not as arbitrary as they seem I am certain that when similar equations in Indian commentaries are studied systematically, many of them which would seem to be wildly fantastic will prove to be acceptable enough

Sometimes we see that R arrives at a correct interpretation of a passage via a series of queer equations, e g *sāmkhya-* in 2,39 which is explained to derive from *samkhyā* which is equated with *buddhi-* (< *sam√khyā-* "to reflect") "the organ by which we reflect" > *sāmkhya-* "that on which we reflect by means of the buddhi", i e in this connection "the category of ātman", so that *sāmkhye buddhih* is "the buddhi directed to the atman in order to know it', in contradistinction to *yoge buddhih* "the buddhi applied to practice', which explanations are true at least to the general sense of this passage

Other equations can be understood when we consider the dogmatical background of the author Adhering to the satkaryavada doctrine he is justified in equating a word denoting a cause with its effect A clear instance is 2,14 *mātrāsparsa-* "contact with the *matras*' , these *matrās* comprise 1 the *tanmatras* with which they are synonymous, i e the subtle elements of sound etc and 2 their bases or *āsrayas*, the latter meaning is justified *tanmatrakaryatvad* 'the bases (i e the bhutas ākāsa etc and consequently all substances composed of these elements) can be called *mātras* or *tanmatras* because they are effects of the *tanmātras*" Another instance is 13,34 where *moksa* denotes, not release but that by which release is brought about i e the required virtues, and 17,8 where *sattva-* is equated with *antahkarana-* and the latter equated with its product knowledge An instance of the same kind is 18,30 where *pravrtti-* and *nivrtti* are taken in the sense of the *dharmas* which bring about both effects, here the tendency of consistency plays a role too on account of the parallelism of this paragraph R makes *pravrtti-* and *nivrtti-* correspond to *dharma* in stt 31 and 32 and so arrives at his interpretation alike of *pravrtti-* and *nivrtti-* and of *dharma-*

There are a number of cases in which a certain word is unde stood to be used *pradarsanartham* and to denote implicitly all other concepts of the series to which it belongs, e g 4,13 *mayā srstam* implies *mayā raksyate* and *maya upasamhriyate*, in 7 4 *manas-* implies the senses of which the manas is the co ordinating organ, in 11 19 *virya-* in *ananta-vīrya-* implies all six *kalyanagunas*, one of which is *vīrya-* or *dhairya-*, etc

In some cases the meaning of a word is derived from or justified

by a śruti; e.g. *akṣara-* in 11,18 *tvam akṣaraṃ paramaṃ veditavyam* denotes God: R. connects this with MuṇḍUp. 1,1,4 *dve vidye veditavye,* the second of which is the Supreme One or *akṣara-* (1,1,5); but in 11,37 *akṣara-* is rendered by jīvātman which is *akṣara-* because it does not perish (*na kṣarati*), as is proved by KaṭhUp. 2,18 (R. reads G. 11,37 d: *tvam akṣaram* (= jīvātman) *sadasat* (= prakṛti) *tat-param yat* (the Supreme Person beyond cit and acit)).

Finally, R. often interprets a pregnant meaning in a seemingly indifferent word; e.g. in 11,9 *Hariḥ / darśayāmāsa Pārthāya paramaṃ rūpam aiśvaram*, a subtle meaning is detected in the use of the metronymic Pārtha: Arjuna is the son of Pṛthā, the sister of Kṛṣṇa's father, and this intimate relationship may be one of the reasons that God's grace is shown to Arjuna.



These remarks and notes, desultory though they are, may give us some idea of the way in which Rāmānuja arrived at his interpretations which so frequently differ from those given by modern scholarship. If anything, they show how ample a scope an Indian commentator was allowed for explaining a celebrated text in accordance with the views of the religious milieu he represented. The two principles which determine the interpretation, viz. the basic assumptions of the consistency and of the eternity of the sacred texts, run counter to the fundamental principles of modern scholarship and we have to reject them. But it should be remembered that both assumptions, which are closely related, have saved the texts from oblivion. A text was never located in a historic past and thereby saved from being fossilized in a too exclusive connection with that past. Its very eternity brought it directly into the present and made it a living force which could keep inspiring the Indian thinkers. Being fundamentally consistent with all other sacred texts, each text was more than itself alone; the lofty thoughts of all texts together could inter-act, complete one another, shed light on one another. We should remember that these texts were never for an Indian what they are for us: historically unique books, belonging to a remote and dead past, gravely to be consulted by scholars with a penchant for history and tradition, but that they were living memories: they were known by heart and consequently by fragments. Every age and every milieu spontaneously made its own selection: those revelations which at a given place and time were most vivid to the mind determined the views on and the interpretations of the complete texts. So, however

eternal and eternally true they were, they were liable to change in aspect: ever new facets were discovered and though the new light shed on those facets inevitably obscured others, it renewed the illuminating power of a text which was made a many-sided crystal ready to reflect every light with a light of its own. So many fragments could be connected in so many ways, and spontaneously an illuminating combination jumped to the eye and a new interpretation was born. This interpretation was elaborated, more pieces were fitted in the new pattern, and finally it was given the finishing touch by a commentator who set himself to the task of completing the work of generations. Often he would have to force the pieces together, but it was only the pattern that mattered and this pattern was indicated by a few single fragments.

So it can happen that while we differ in the interpretation of almost every stanza of the Gītā we can agree with the general trend of Rāmānuja's interpretations. For Rāmānuja's bhāsya does fully justice to the intentions of the author of the Gītā: to reconcile the barren absolute of monistic thought with the living God of devotion and to show a new and supreme way to attain relase, the way of exclusive devotion to a merciful personal God, endowed with all perfections, who can be fully known only through love. It is by this agreement that we should evaluate Rāmānuja's commentary. We cannot judge it by our own scholarly principles, for we see that just by diverging from these principles Rāmānuja was able to fulfil what he conceived to be his only task: to restore the Bhagavadgītā not only in the hearts but also in the minds of the Indian thinkers and thereby to restore the unity of religion and philosophy. In this respect we may say that he has been truer to the spirit of the Gītā than modern scholarship could ever be. He has completed the task which the poet of the Gītā had begun, the reconciliation of thought and religion.

Note on my condensed rendering of the Gītābhāṣya.

The form in which I present my English rendering of Rāmānuja's Gītābhāṣya needs some explanation and justification. Right from the start it has been my object to render this important commentary as accessible as possible to the sanskritist as well as the student of comparative religion and philosophy. But an Indian commentary is something of its own kind; the commentators have their own style, technique and rules which make a literal translation into a Western language difficult if not impossible. The method of explaining the commented text *verbum verbo et nomen nomine,* the elementary punctuation of the devanāgarī script and the want of an annotation system, due to the custom of Indian scribes to cover their palm-leaves length-wise and at a stretch, all make an Indian commentary somewhat forbidding to Western readers. Simple explanations, paraphrases, references, etymologies, digressions and disquisitions are put side by side and often in parenthesis in one long explanatory sentence. The sanskritist may soon find his way through this labyrinth, but it is out of place in a translation where full profit could be drawn from the resources of modern punctuation and typography.

All this applies to Rāmānuja's Gītābhāṣya. When I had finished a complete translation of this text into Dutch, I found it would be neither necessary nor desirable to have it printed in extenso. A translation of a Sanskrit text like this can never be meant to replace the original text, but only to make it accessible and to clarify it. A student who wishes to study the text itself could never use a translation instead of the original, however helpful it might be to his study of that original. Both for him and for one who is interested in the bhāṣya with respect to the Gītā, or Viśiṣṭādvaita, or Rāmānuja himself, a condensed rendering, in which all important points and all interesting details are given their due and all difficulties are discussed, will suffice. Moreover, in such a condensed rendering the superficial obscurities which all Indian commentaries present could more easily be disposed of, the full meaning of the text consequently more clearly stated and the continuity of the commentary better preserved than would be possible in a verbatim translation. On the other hand the bhāṣya should remain what it is, a running commentary to be consulted at the reading of the commented text.

I found that the bulk of the complete translation, which in print would have comprised some 300 pages without notes, could easily

and justifiably be reduced to something less than half that size This could be achieved 1 by *giving in notes* a all *minor* details which have no direct bearing on the general interpretation of a certain verse, b all references to sruti and smrti and cross-references to Gītā verses, 2 by omitting a all those explanations whose interest is didactic rather than scholarly, b all those remarks which have already been frequently made or whose purport is sufficiently clear from foregoing discussions, 3 by condensing in a concise style the direct material interpretations, using Ramanuja's own words

A critic who would take the pains of comparing my condensed rendering with the Sanskrit original will, I trust, find it to be adequate, though he may note some discrepancies Ramanuja retains throughout the direct speech of the Gita in his verbatim translations but switches over to indirect speech in his general remarks, for the sake of consistency I have used indirect speech throughout, except in Lecture XI where Arjuna is personally granted a vision of God Nowhere does R discriminate between Krsna and the supreme personal Deity, on the contrary he seldom misses an opportunity to emphasize that Krsna is God, so I have throughout called the Teacher of the Gita by the names of God As God addresses whole mankind in the person of Arjuna, I have given His direct exhortations a general bearing as indeed R explicitly and implicitly does In a few isolated cases I have transported the interpretation of a verse to another paragraph so that R's meaning could more systematically be stated

For the sake of clarity I have divided the subject matter into paragraphs where R explicitly and implicitly treats a group of verses as forming a unit The short introductions which R prefaces to the explanation of a single verse or a group of verses either elucidating the transition from one verse to another or marking a new paragraph are given in the text Frequently R explains a verse or group of verses as being an aswer to an implied question, this is clearly indicated by the words *Question* and *Answer* in the text The same is done where Arjuna is questioning the Lord, a glance at the Gita will show which of the two is meant

The method I have followed in my rendering has, as far as I know, not been tried before Perhaps some may think my treatment of the Gitabhasya Procrustean still whatever its imperfections may be, it certainly will show no want of respect for Ramanuja whose important interpretations I have earnestly tried to present in as lucid and accessible a form as possible

A CONDENSED RENDERING OF RĀMĀNUJA'S GĪTĀBHĀSYA

Dedicatory verse.

I greet the sage Yāmuna:[1] by meditating on his feet I have been purified of all impurities and become what I am.[2]

Introduction.

Now, the Consort of Śrī, whose proper form,[3] antagonistic to all that is evil and solely comprising all that is good, is nothing but knowledge and bliss;

the ocean of innumerable beautiful qualities, such as boundless and supreme knowledge, power, force, sovereignty, fortitude, mastery, etc., qualities proper to his nature;[4]

the treasury of numberless properties, such as brilliance, beauty, comeliness, youthfulness etc., which are in accord with his pleasure and which are unimaginable, divine and miraculous, impeccable and incomparable;[5]

whose divine shape is adorned with manifold and maniform endless, wonderful, eternal, irreproachable, immeasurable divine ornaments and equipped with innumerable weapons which, being worthy of their bearer, are of inconceivable power, eternal, impeccable and incomparable;[6]

[1] Yāmuna or Āḷavandār, predecessor of R. at the temple of Çrīraṅga; on his influence on R. see Ch. II.

[2] *vastutām upāyāto*; on the expression cf. GBh. 4,14 and ÇBh. 2,1,34.

[3] *svarūpa-*; on this term see Lacombe, ASV. p. 48 f.

[4] 1. *jñāna-* "immediate intuitive knowledge of everything" (*sarvasākṣātkāra-rūpam*); 2. *śakti-* "creative power" (*aghaṭitaghaṭanāsāmarthyam*); 3. *bala-* "power" (*niyamanasāmarthyam*); 5 *vīrya-* or *dhairya-* "the being not subject to vikāras or transformations" (*avikāritvam*); 6. *tejas-* "power to overcome others" (*parābhibhāvasāmarthyam*), cf. YID. 7, p. 60; these are the *ṣāḍgunya-* or the six *kalyāṇaguṇas*, perfect qualities proper to God's nature.

[5] These, acc. to YID. 6, p 55, are the qualities proper to God's beatific personality (*divyamaṅgalavigrahaguṇāḥ*); Çrīnivāsa (l c.) adds *tasya* (sc. *īśvarasya*) *vyāpakatvaṃ gītādiṣu prasiddham* "texts like the Gītā prove that these qualities are invariably concomitant with God".

[6] cf. YID. 6, p. 54 *bhagavato 'prākṛtadivyamaṅgalavigrahas tv astrabhūṣaṇādhyāyoktasarvopāśrayaḥ*; the chapter referred to is VP. 22; the ornaments and weapons are: the Kaustubha jewel; the Çrīvatsa curl; the Club; the Conch; the Bow; the Sword; the Discus; the Arrows; and the Garland

whose perfections, glory and lordship, being essentially in accordance with his will, are eternal and unrivalled;

who holds Śrī[7] dear because of her boundless, perfect and numberless beautiful virtues such as faithfulness and the like;

whose feet are incessantly praised by numberless sūris[8] with endless virtues of perfect, unsurpassed knowledge, actions etc., whose proper forms, maintenance and various activities[9] are dependent on his volition, and whose sole delight is to be completely subservient[10] to Him;[11]

who, whereas his proper nature and beings are incomprehensible by speech and thought, reigns a boundless and wondrous dominion which abounds in numberless objects, means and places of experiences of all kinds and forms, and which suits his pleasure;[12]

who resides in the Supreme Heaven[13] which is of immeasurable circumference, eternal, indestructible, irreproachable and imperishable;

whose sport[14] is to originate, develop and submerge the entire universe crowded with experiencing and experienced entities of all sorts and forms;

who is the Supreme Brahman;[15]

[7] Viṣṇu's or Nārāyana's consort, acc. to pāñcarātric cosmology, the active and creative aspect of the Supreme Being.

[8] *sūri-* or *nityasūri-* 'angelic' being eternally released from saṃsāra and possessed of a beautified body (YID. 4, p. 46 *nityasūrīṇāṃ ca svābhāvikaṃ Garuḍabhujagādirūpam*; *bhujaga-* is the serpent Çeṣa, Nārāyaṇa's throne).

[9] *svasaṃkalpānuvidhāyisvarūpasthitipravṛttibheda-*; Lacombe (ASV. p. 278) interprets *svarūpasthiti* + *pravṛttibheda-* as a dvandva of two tatpuruṣas ("constants en leur nature essentiellè et diligents en la diversité des actions extérieures") which should be rejected in view of 10,42 *idaṃ ... jagat ... svarūpasadbhāve sthitau pravṛttibhede ca ... matsaṃkalpaṃ nātivartate*; it is a three-membered dvandva (*svarūpa-sthiti-pravṛttibheda-*) constituting the last member of a bahuvrīhi.

[10] *aśeṣaśeṣaikaratirūpa-*; *śeṣa-* "subsiduary: subordinate part," *śeṣatva-* "subordinateness and subservience of *prakṛti-* and *puruṣa-* to God, utter dependence"; cf. Srinivasachari, Finite Self, p. 39 ff.

[11] this line describes God's relation to the finite ātmans.

[12] this line describes God's relation to the non-spiritual world which provides the jīvātmans with the objects, means and places of experience. Acc. to YID. 6, p. 53 the objects are: God's body etc. (sc. in devout worship of the *arcā* or image); the means: sandal incense, flowers, robes, ornaments, weapons etc. (to adorn the idol); and the places: temple-gates (*gopura-*), enclosures, pavillions, palaces (*vimāna-*), gardens, lotus-ponds etc.

[13] *paramavyoman-*, one of the names of the Supreme Heaven or *Vaikuṇṭha-* which is described in detail in YID. 6, p. 55.

[14] *līlā*, a term usually rendered by "sport", denotes a, more or less creative, act which is, unlike *karman-*, not performed to realize a desire or to achieve an end and is therefore not followed by retributing or recompensating results; cf. ÇBh. 2,1,33; Lacombe, Note 2, and ASV. p. 240 ff., esp. p. 246 f.

[15] this against Ç. who reserves the term for the unqualified Absolute.

the Supreme Person,[16]

Nārāyana,[17]

He has created the entire universe, from Brahmā to minerals, and, although He is inaccessible to the meditation, worship etc. of gods — Brahmā etc — and men when He exists in his proper form, has by his own will (for He is a shoreless ocean of compassion, goodness, love and generosity) assumed a shape of the same structure[18] as theirs without giving op[19] his proper nature,[20] and in that shape He has descended[21] repeatedly to various worlds in order that He might be worshipped by the beings who live in these worlds and so bring them nearer to the fruits of dharma, artha, kāma[22] and release[23] in accordance with their desires; thus He has descended, seemingly to rule the earth but actually to alleviate the burdens of samsāra even of the like of us, and so become visible to all mankind, and He has accomplished feats which drove away the sufferings of all people of all ranks so He has slain Pūtana, Śakata, Yamala, Arjuna, Arista, Pralamba Dhenukāsura, Kālīya, Kesin, Kuvalayāpīda, Cānūra, Mustika, Kausala, Kamsa, etc ;[24] then, slaking the thirst of all with the elixirs of his glances and words animated by boundless mercy, kindness and tenderness, He has made Akrūra, Mālākāra and others[25] the most ardent Bhāgavatas by revealing the multitudes of his unsurpassed virtues of beauty, goodness etc , until, at last, while pretending to exhort Arjuna to fight, He has revealed the bhaktiyoga, promoted by jñāna- and karmayoga, which in the Vedānta is declared to be the means of attaining man's supreme end, release, and of which He himself is the object

[16] on the personality of God see Lacombe ASV p 277 ff

[17] R's favourite name for God, denotes the Supreme Being in Pañcaratra (cf ÇBh 2 2,43 (Th p 559 ff)) see Kumarappa pp 90 f and 99 ff

[18] *samsthāna-* or "generic structure of beings belonging to the same *jāti* ", see Sinha, p 49 f

[19] cf CBh 1,3 2 (Th p 297)

[20] that described above

[21] *avatīrya.*

[22] the *trivarga* or *puruṣārthas*, "the ends of human life'

[23] *apavarga-* or *paramapuruṣārtha-* 'man's supreme end'

[24] see VP 5

[25] see VP 5, 17 ff and 5,19

PART ONE

I THE KNOWLEDGE OF THE ĀTMAN

A INTRODUCTORY

1 *Introduction of the Bhagavadgītā*

1, 1 Dhrtarastra knows that Arjuna, on whose side Krsna, the Supreme Person, stands, has the upper hand but being blind in all respects [26] he asks Samjaya how the battle is proceeding Samjaya relates that —19 enemies and allies, preceded by Arjuna and Krsna blow their horns —25 Then Arjuna commands [27] Krsna his charioteer, to drive his chariot in between both armies Krsna obeys and then points to the enemy's —27 commanders "Those are the men your people will defeat" But in spite of the treacherous attacks [28] which Arjuna [29] and his brothers have suffered from Dhrtarastra and in spite of the fact that the Supreme Person himself is on his side, Arjuna is struck by compassion and anxiety about his dharma and he refuses to enter into battle

2 *Arjuna's dilemma*

1—7 When admonished by Krsna not to avoid the battle, Arjuna formulates his dilemma I should not slay my gurus I do not consider it an objection that in that case they will slay me, for it is better that they, who are ignorant of dharma and adharma, kill us than that we, who know what dharma and adharma are, win a victory contrary to dharma by killing them Then Arjuna asks Krsna s advice

[26] *sarvātmanāndhah*, V *na kevalam cakṣuṣā* (Dh being born blind) *paratreha ca hitam ajānatā manasāpi*

[27] that Kṛṣna, God himself, has a subaltern position is explained by his love

[28] R e g the treason of the lacquer house, for the story see MBh 1, 313

[29] A is called *dīrghabandhu-*, V proposes two explanations the former of which is preferable 'having a great number (long line) of relatives on the battle-field."

3 God s answer

God knows that Arjuna, urged by misplaced love and pity,[30] looks upon the ksatriya's highest dharma as adharma Arjuna has now resorted to him and He knows that Arjuna's perplexity cannot be helped unless he realizes 1 what the ātman essentially is,[31] and 2 that one's own dharma if observed disinterestedly, is a means of obtaining valid knowledge [32] of the essential being of the atman These are the reasons why God reveals [33] to Arjuna the doctrine of the ātman 8—9

Arjuna is perplexed because he does not know what atman and body are exactly, nevertheless he talks about dharma and adharma as though he knows that the ātman is different from the body [34] So here is a contradiction Therefore God speaks [35] to Arjuna of 10

1 the exact knowledge of the atman and the Supreme Ātman

2 karma-, jñāna- and bhaktiyoga as various means of obtaining this knowledge

There is, as has been said above, a contradiction between, on the one hand, Arjuna's grief which makes him say 'I shall not kill them," which proves that Arjuna has no insight into the distinct natures of body and atman, for those who do have this insight do not mourn over bodies that have died or over atmans that have not died and on the other hand, his appeal to dharma and adharma when he says 'Their ancestors will fall down when the oblations of pindas and water are neglected," which could only result from the knowledge of the natures of body and atman [36] Hence it follows that Arjuna does not know 11

1 what the nature of the body is that it is subjected to developments and naturally involves birth and death so that it cannot cause any grief if it dies,

2 that the atman is different from the body and immortal that

[30] R borrows his terminology (*asthānasamupasthitasnehakārunya*) from Y, GAS 5 cf Ch II

[31] *yāthātmyajnāna* 'knowledge conform ble to the exact nature of cf Lacombe ASV p 52 compare GBh 3 32 *cetahkāryam hi vastuyāthātmyam scayah*

[32] *yāthārthyajnāna* *yāthārthya* validity of knowledge

[33] R *sāstrā atarana* borrowed from Y GAS 5 which is quoted

[34] *dehatiriktātmajnānanimittam*

[35] R God s exposition comprises 2 12 18 66

[36] *prajnāvādāms* G = R *patanti* *itvādikān dehātmasvabhāvaprajnānimit tavādāms* on *prajnāvāda* cf Edgerton G I p 180 11 n 1 R.s meaning is that A s words imply some sort of knowledge about body and atman (viz. that the ā survives the body) but that this knowledge is contradicted by his behaviour (z his refusal to fight)

it is not subjected to birth or death and so cannot cause any grief, because it cannot die,

3 that the dharma is a means of realizing the ātman that the battle, if disinterestedly entered upon, is a means of realizing what the atman exactly is

B DISCUSSION OF BODY AND ĀTMAN

1 *Plurality of the individual ātmans*

12 God declares "I, the Lord, have always existed and will always exist, and likewise the individual ātmans, Arjuna and all others, who are subject to My lordship,[37] have always existed and will always exist No doubt can be entertained that I who am the Lord, the Supreme Ātman am immortal, likewise Arjuna and all others, though being mere ksetrajñas — nothing but atmans — should be considered immortal"

This means that on the strength of the authority of God himself who is teaching Arjuna the truth[38] we have to admit

1 that there is difference between God and the individual ātmans,

2 that there is difference between the individual ātmans themselves,

3 that this difference is absolutely real

To this admission however, various objections are raised

1 by those who hold the view that such a difference only exists as far as the atman is subjected to upadhis[39]

Refutation The object of the text is the teaching of the truth So when in the course of this teaching the view is held that this difference really does exist, then it is not possible to contend that this difference does not exist Moreover, the view of the Gitā that this difference exists is supported by the evidence of the sruti[40]

[37] *isitavyāh kṣetrajñāh kṣetrajña-* "atman as the knower of the body", cf GBh 13 2 *isitavya* "subject to God the *isvara-*'

[38] In the following demonstration R reasons from the assumption that G is *upadesa* "instruction in the truth

[39] viz the adherents of bhedabhedavada, *upādhi* "limiting adjunct on the bhedābheda view see ÇBh 1 1 4 (Th 192 195) where the doctrine is refuted and Ved 14 where it is briefly stated On the school see Srinivasachari Bhedabhedavāda

[40] ÇvetUp 6 13 *nityo nityānām cetanas cetanānām eko bahūnām yo vidadhāti kāmān*

2 by those who consider the theory of difference a result of Nescience[41]

Refutation In that case it would be absurd that the Supreme Person would hold that view and act consistently with it, e g by teaching this view It is preposterous to assume that this view is nothing but a result of Nescience, for there could not have been Nescience and consequently this view, because the Supreme Person, who naturally holds a view which is in harmony with the truth, would have known that the atman were non differenced, unchangingly eternal Consciousness,[42] in other words, it is absurd to suppose that the Supreme Person holds the wrong view while holding the true one

3 So, if one is consistent, one has to demonstrate that the Supreme Person is ignorant[43]

Refutation But in that case his teaching of the truth cannot be truly called so, for his contention being rooted in ignorance and therefore false would be no less false than Arjuna's contention which it pretends to correct

4 Or it might be contended that the Supreme Person has eventually arrived at the true knowledge that no such difference actually exists, his view that such a difference does exist could be explained as a case of bādhitanuvrtti,[44] the persistence of knowledge already sublated, then his view would not hold good as in the case of the burnt cloth[45]

Refutation This argument is not appropriate as

a an example will show a mirage might be cognized as an oasis,[46] this cognition will be sublated by the superseding cognition that it is not an oasis but a mirage But even if this sublated cognition keeps persisting, it can never be acted upon, e g by fetching water from that mirage In the same manner the cognition of the existence of Difference which would be sublated by the superseding cognition of Non diffe-

[41] the adherents of advaitavada whose doctrine R sums up in ÇBh 1 1 1 (Th p 38 39) and Ved 12 13

[42] as it is acc to advaita R s reasoning is difference cannot be an effect of nescience, for God who teaches it, is not subject to nescience — N B Throughout *avidyā* in the advaitic sense is rendered by "nescience, in R's sense by 'ignorance

[43] this is indeed a logical consequence only if God is subject to nescience he can be expected to expound a theory effected by nescience

[44] on *bādhitānuvrtti* as a special feature of advaitic argumentation, see Varadachari Theory of knowledge p 93 where this passage is discussed

[45] in a burnt cloth the likeness of a serviceable cloth may persist though it is no longer serviceable

[46] this cognition, parenthetically is of the real cf CBh 1,1,1, p 99 (Th p 122)

rence,[47] might persist, but still it could never be acted upon, e g by teaching this cognition as the true one, because it would be positively known that the content of this cognition is false

b It is not possible to contend that the Lord was originally nescient and that in his case there is an instance of persistence of sublated cognition, as He would have obtained the knowledge of the truth later on through the doctrine of Non difference, as it is, this contention is contradicted by sruti and smrti [48]

c Moreover it might be asked "If the Supreme Person and the succession of present gurus are certain that the ātman is essentially non differenced — although their preceding erroneous cognition of Difference may persist —, to whom, then, do they teach that the ātman is non differenced?' If one is to answer "To Arjuna etc whom one knows to be reflected images of oneself," then this is not tenable for nobody unless he were senseless, would, while recognizing images of himself reflected in mirrors and the like and knowing them to be absolutely identical with himself, attempt to teach them anything

d One is not even justified in calling this a case of persistence of sublated cognition, for Nescience and its consequences and therefore also the erroneous notion that the atmans are differenced, would have been annulled by the superseding cognition that they are non-differenced [49] Persistence of sublated cognition applies only to a case like that of the cognition that there are two moons for the source of such cognition, viz the defect of a real affliction of the eyes, cannot be annulled by the cognition that there is only one moon [50] To be sure, such an erroneous notion will, even if it persists, be devoid of all significance because it is sublated by very convincing evidence [51] In our

[47] i e assuming the advaita doctrine is true

[48] R quotes MunḍUp 1 1 9 ÇvetUp 6 8 G 7,26

[49] for *bādhitānuvṛtti-* it is required that the ground (hetu) of the erroneous notion however insignificant in itself, is real and persists Nescience not being real or at its best being neither real nor unreal, cannot be a sufficient ground for the persisting of an erroneous notion cf ÇBh 1,1,1, p 8 in the same connection *jñānotpattā api mithyārūpāyās tasyā* (sc *vāsanāyā*) *anuvṛttau nivartakāntarābhāvāt kadācid api nāsyā vāsanayā nivṛttiḥ / vāsanākāryam bhedajñānam chinnamūlam atha cānuvartata iti bālisabhāṣitam*

[50] cf ÇBh 1 1 1 p 9 (Th p 14) *dvicandrajñānādau tu bādhakasamnidhāv api mithyājñānahetoḥ paramārthatimirādidoṣasya jñānabādhyatvābhāvenāvinaṣṭatvān mithyājñānānuvṛttir aviruddhā*

[51] *prabalapramāṇabādhitatvena* same expression ÇBh 1,1,1 p 9 where Lacombe Notes 100 remarks, d apres le Pt V Sh Abhyankar l expression *prabalapramāṇa* se justifie par la force (non pas epistemologique mais physique) de la source d erreur (here the ocular affliction timira-) qu il s agit de combattre

case, however, any persistence of sublated knowledge would be utterly impossible, for the cognition that there is Difference would, with content and cause, have been annulled as being unreal by the sublating cognition that there is no such Difference

e. Therefore, if one were to demonstrate: "The Lord and the succession of present gurus do have knowledge of the truth," [52] then their theory of the existence of Difference and their teaching of this theory would consequently be impossible If, on the other hand, one would contend that they do hold the theory of Difference, then they would be nescient because their Nescience — the source of their theory — would have persisted and in that case teaching of the truth would a fortiori be impossible.

f. Furthermore, a guru's teaching of a pupil would be purposeless, for the cognition that Brahman as well as the ātmans exist (that is, the cognition of Difference), and the effect [53] of his cognition (teaching this cognition as the true one) would be sublated in consequence of the guru's knowledge that the ātman is really non-differenced If, then, one is to contend: "The guru and his knowledge exist only in the imagination of the pupil," [54] then the guru's knowledge cannot sublate the pupil's knowledge because the pupil and his knowledge are also imagined! [55] If one is to answer: "Granted that the pupil's knowledge too exists only in imagination, then the guru's knowledge would still sublate the pupil's knowledge, because the former contradicts the latter," then I say. "No, for the same applies to the guru's knowledge, and in that case the pupil's knowledge would be capable of sublating the guru's knowledge, and then all teaching would be purposeless!"

This discussion of erroneous notions may suffice

— The pramāna meant here is the pratyakṣa — In itself the vision of a double moon is of the real cf ÇBh 1,1,1, p 99-100 (Th p 123-124)

[52] i e truth in the advaitin's sense

[53] V explains *sakāryasya śiṣyācāryatvāder apiti bhāvah | tenopadeṣṭrabhāvah praṣṭrabhāva upadesaparikarābhāvas cety ukto bhavati*, in other words, if the teacher knows that Brahman solely exists, then all knowledge of difference, and consequently all relations between teacher and pupil are non-existent, teaching would be by the same of the same and therefore purposeless

[54] because of his nescience the pupil imagines the really non-existent relation teacher-pupil

[55] for, if the relation teacher pupil is imagined, the pupil himself is also imagined — Read *kalpitatvāt* for *kalpitvāt*

2. *Ātman and Body.*

a. *Relation between ātman and body.*

13 The ātmans can give no reason for grief, for they are immortal. One does not mourn over the embodied ātman when it passes from one stage to another.[56] But these immortal ātmans are subject to beginningless karman, and are, for this reason, created conjointly with bodies that are determined by their various karman By means of these bodies the ātmans perform acts which are prescribed by the śāstras to each station and stage of life, not for the sake of the results of their acts but to be released from their bondage to these bodies. So the ātmans have inevitably contacts with objects through the senses of their bodies

14 and these contacts cause sensations of pain and pleasure. These contacts with objects[57] should be suffered until the acts have been performed. If one is persistent, one will be able to endure them, for they are transient by nature, i.e. the transitory and the transitoriness will cease to exist as such, as soon as the evil which has caused the ātmans'

15 bondage has been annihilated. Therefore one should persist in performing acts and one should consider the pain, which inevitably accompanies the performance of acts, as pleasure. If one performs acts, not for the sake of their results but because they are means of attaining immortality, then one will attain immortality. One is capable of doing so precisely because the ātmans are immortal.

16 Returning to the topic that the immortality of the ātmans and the mortality of the bodies can cause no grief, it is further demonstrated that the body, being a perishable entity, cannot be imperishable and that the ātman, being an imperishable entity, cannot be perishable. If one positively apprehends both entities body and ātman and consequently perceives what they are, one will at the same time perceive this conclusion[58] that the body, being a perishable entity, is essentially perishable and that the ātman, being an imperishable entity, is essent-

ially imperishable[59] The terms sattva and asattva in the text have the sense of perishableness and imperishableness This verse cannot refer to Asatkāryavāda as it has nothing to do with it Only the difference between the natures of body and ātman, viz their perishableness and imperishableness respectively, is under discussion here

b *Proofs for the immortality of the ātman and the mortality of the body*

The entity atman,[60] which is a spiritual being, pervades[61] the non-spiritual entity which is different from the atman Hence it follows that the ātman is subtler than all other beings which necessarily must be grosser if the atman is to pervade them Now, the thing that destroys must be subtler than the thing it destroys, for it can only destroy by pervading a thing and thereby decomposing it[62] Nothing, however, is subtle enough to pervade the ātman, so the atman is indestructible[63] 17

The body, however, is perishable The word *deha* proves that a body is a quantity that can be increased[64] Now things that are characterized by their liability to increase or decrease, e g jugs are finite Thus bodies are finite[65] Those bodies, which are conglomerated elements, serve to enable their innate atmans to undergo their previous karman[66] If, therefore, that karman is consumed, then the bodies will perish 18

Further, the atman is eternal because it is not the object[67] but the subject of knowledge[68] Therefore the atman, forming a unity by itself, cannot be understood to exist in a plurality of forms or to be liable to increase and decrease in the proposition 'In all the various parts of my body I know this or that', something different from the body is

[59] R quotes VP 2 12 41 44 2 14 23 24 2 13 95 G 2 17 18

[60] *ātmatattva* the category of atman the expression is used to account for the neuter *tad* in G

[61] *tatam* G = R *vyāptam*

[62] R. adduces an instance hammers too can only destroy an object by rousing wind through violent contact with the object the wind pervades and decomposes the object

[63] this is a complete syllogism *pratijnā* the atman is indestructible *hetu* because it is subtler and cannot be pervaded *udāharana* hammers can only destroy by pervading an object *upanaya* whatever is subtler cannot be destroyed by what is grosser *nigamana* the atman is indestructible

[64] *diha upacaya ity upacayarūpā ime dehāh*

[65] this too is a complete syllogism

[66] BĀU 4 4 5 is quoted

[67] G *aprameya*

[68] G 13 1 is quoted *etad yo vetti tam prāhuh kṣetrajna iti tadvidah*

2 *Ātman and Body*

a *Relation between ātman and body*

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[56] further on R will demonstrate that death is but a stage of development to be passed like youth and maturity

[57] R the objects sound etc, and their bases are called *mātras* because they are effected by the *tanmātras* V this against Ç who (GBh 2 14) explains *mātrā ābhir mīyante śabdādaya iti śrotrādīnīndriyāṇi* Acc to V a substance differenced by qualities is effected by the *tanmātras* (cf YID 4 p 40), viz the subtle elements of sound (*śabdamātra*) etc cause and effect being essentially the same (satkaryavada-doctrine) the word *mātra-* may be used for the effects of the *mātras*, viz the primordial elements

[58] R *nirṇayāntatvān nirūpaṇasya nirṇaya ihāntaśabdenocyate*

Besides, even in case you consider the ātman identical with the body, you are still not allowed to mourn over death, for the body is by nature subjected to developments and therefore subjected to rise and decline What has originated will inevitably perish and what has perished will inevitably originate How should this be understood, this originating of an entity that has perished, for have we not learnt by apprehension that only an existent entity can originate and no non-existent one?[72] Indeed, this holds true, for origination, annihilation etc are only different stages of development of an existent entity For example, threads — which are existent entities — are called clothes when they are arranged in a particular way, even the asatkāryavadin will admit this much One cannot maintain that a cloth is as a substance different from the threads of which it consists, simply because it differs from those theads in that it is a particular arrangement of them No more tenable is the view that cloth and threads are different substances simply because they are effected by different causal operations, are known under different names and used for different practical purposes 26 27

Origination, annihilation etc, therefore, are only various stages of development of an existent entity "An entity perishes' means that an entity which was at the stage of originating now enters the opposite stage No entity, if subject to developments, can avoid passing through such a sequence of developments clay becomes a clot, a jug a bowl, and finally grains Now, even that very little grief which could be felt over an entity's passing from one stage of development to another, is not even possible with human beings etc, for the first stage of these existent entities is not known and their final stage is not known either, only the middle stage is known So it cannot be a reason for grief if human beings etc appear in these modes of existence 28

Arjuna should look upon this warfare as his dharma, a dharma of the same order as that of agnisoma sacrifices Such warfare is most salutary to a ksatriya[73] The immolation of the sacrificial animal at agnīsoma sacrifices cannot be regarded as himsa, for according to the sruti[74] the victim, when having abandoned an inferior body — a he-goat's etc —, will attain heaven etc with a beautified body It has been said above[75] that those who have been killed in battle will receive a more beautiful body in return, the immolation of a victim at rites such 31

72 this is the satkāryavada view
73 R quotes G 18 43
74 R quotes TaittBr 3 7,7,14
75 G 2,22

understood to be the knower, and this knower exists as a unity because it is not experienced as being different in different members of the body it knows

Summing up the atman is eternal because 1 being a unit it is not liable to increase or decrease, 2 it is the subject of knowledge, 3 it pervades all that is different from itself The body is perishable because 1 being liable to increase or decrease it exists in a plurality of forms, 2 it serves to enable its innate atman to undergo its karman, 3 it can be pervaded

[19] Therefore, nobody can kill the atman, the verb *to kill* means nothing [20] but *to separate the atman from the body* The atman is not subject to developments because it is eternal So it is not born when the body is born and does not die when the body dies, whether in individual life or in cosmic life It does not suffer developments like the prakrti does, [21] so nothing has preceded it [69] All these arguments prove that grief for the atman results from a misconception The innate ātman cannot be [30] destroyed even if its body be destroyed This nature is common to all embodied atmans, so they are essentially equal and eternal, inequality and perishableness are brought about by the body

[—24] Nothing whatever can have hold on the atman for the ātman will [25] always be subtler than any other entity, and so it is eternal It escapes the pramanas by which all other entities are verified,[70] so it is of an entirely different order Consequently it cannot be thought of in the terms of these entities, therefore it is not subjected to transformations [29] This is why positive knowledge of the atman is so difficult to obtain and why any information one gathers about the atman will rarely be true

c *What is death?*

[22] Killing means nothing but "separating the atman the body" Yet it might be said that even if this be so this very separation may be reason enough for grief when the body — the instrument of pleasant experiences — perishes No, is the answer, on the contrary the annihilation of the body is a reason for joy for when one has abandoned one's body in lawful warfare then, so the sastras assert,[71] one will receive a beautified body in return, it is like throwing away one's old dress and putting on a new one

[69] = G *purāna*

[70] G *avyakta-* here and elsewhere taken not in its Samkhyan sense of unevolved *matter* but as not verified not verifiable by pramanas i e the *ātman*

[71] see infra st 31

II KARMAYOGA AND JNANAYOCA

A KARMAYOGA

1 *Definition*

39

In the previous sections the buddhi concerning the atman[77] has been discussed, presently the buddhi concerning yoga is under discussion Yoga is the application[78] of the buddhi to the performance of acts presupposing the above knowledge of the atman, as being a means of attaining release By applying the buddhi to one's acts one will be delivered from these acts, that is from samsara

2 *Two kinds of buddhis*

41

The text discriminates between two kinds of buddhi

a a buddhi marked by decision,

b a buddhi not marked by decision

a The buddhi that is marked by decision is concerned with those acts which an aspirant[79] should perform to attain release It is marked by decision because it presupposes decisive knowledge of the proper form of the atman With all various acts it remains essentially the same because it concerns those acts in so far as they lead to the same result, release The purpose of the sastras is always this same result, so the buddhi concerned with all various acts prescribed by the sastras is always the same

b The buddhi that is not marked by decision is concerned with desiderative acts[80] When acts are performed in order to materialize certain desires then no more is required than the knowledge that the atman as an entity differs from the prakriti The decisive knowledge of the proper form of the atman is not needed for that, for the desire for a certain result — e g heaven —, the execution of the means leading to

samkhya = *buddhir / buddhyavadha*

[77] R explains G *sāmkhya* as atman the generic category atman, cf *raniyam ātmatattvam sāmkhyam ātmatattva* with an intellectual and conative aspect V *buddhi* is 'discerning knowledge (VAK s v) containing a decision (hence it is *niscaya* or *adhyavasāyātmika* Tarkasamgraha Buddhikhanda to act) for all knowledge must be workable Srinivasachari VA p 320 and *sarvavyavahārahetur guno buddhir jnānam* cf the intellectual aspect of *buddhi* is treated of in Lacombe ASV p 141 ff is now under discussion 2 12 30 its conative or practical aspect

[78] *yoga* in the sense of 'connection etc

[79] viz to release *mumuksu*

[80] *nitya- naimittika-* and *kāmya* are rendered by periodical occasional and desiderative throughout

as agnīsoma sacrifices is, therefore, not himsa but is actually a way of protecting the victim, and as such comparable to the treatment with a thorn by a physician

3 *Moral conclusion*

32 Such warfare which causes immeasurable bliss, is the share of
33 none but a ksatriya of good karman If in his ignorance Arjuna refrains, after having already begun, from waging the war which is his dharma, he will be deprived of the immeasurable bliss which results from the observance of dharma and of the fame of victory, so he will gain
34 nothing by it but evil Moreover, everybody, expert or no expert, will cry shame upon him and that disgrace will be worse than death for a
35 hero like he It does not count that he refrains from battling because of his love and compassion for his relatives, such a thing does not happen and nobody will believe him, instead they will think that fear makes
36 him do so Then they will disparage his heroism death is preferable to such disparagement

37 Therefore both alternatives either that he kills his enemies or that his enemies kill him are to be preferred to his refusal to enter into battle in the first case he will when killed, participate in supreme bliss, and in the latter case he will enjoy his kingdom without rivals when they are killed and, moreover enjoy supreme bliss because his dharma, if observed disinterestedly will lead thereto So Arjuna is exhorted to engage himself in the battle while realizing that this battle is a means
38 of attaining release which is defined as man s supreme end[76] If one aspires to release one will wage war with the certain knowledge that the atman is different from the body that it has nothing in common with corporeal nature and that it is eternal One would not allow one's mind to be darkened by pleasure or pain gain or loss, victory or defeat, whatever contingency may result from the sword-strokes which are inevitable in a war One would not aim at the direct result of that war — heaven etc —, but fix oneself on nothing but one s actions as such

[76] *paramapuruṣārthalakṣaṇamokṣa* , the saṃsaric *puruṣārthas* are dharma, artha and kāma

If the Vedas would not do so, those people would turn away from release owing to their rajas and tamas, for release can only be attained by one who is possessed of sattva alone, then they would not learn by what means they would be able to attain the bliss for which they are still qualified, and they would perish, because their inclination to desirable objects would have incapacitated them, and they would regard the wrong means as right

One should not be possessed of all three gunas but cultivate the sattva then one will be released from samsāra nature[86] and one's sattva will increase How should this be done? One should search for the proper form of the atman by not acquiring objects that are neither comprised by the proper form of the ātman nor comprised by the means by which one can realize this form, and by not keeping those objects when one does already possess them[87] 46

Besides, one should not accept all which is taught by the Vedas, just as a thirsty man does not take more water from a public reservoir than he is in need of, so a Vedic aspirant[88] to release should not take more from the Vedas than his release requires No more is required 47 than this when performing periodical, occasional and desiderative acts which according to the sruti lead to certain results, one should consider the act in itself reason enough to perform it[89] and not its result, for any result makes another tie, but resultless acts which are performed to propitiate God serve to release Therefore, one should not oneself be the reason of acts and results,[90] this means that if one aspires to release and if one s sattva is increasing one cannot be regarded as the agent of acts, even though one performs acts nor as the reason of their results, for example, when eating of the resulting satiation[91] 48 When one realizes this, one must not remain inactive but one must

[86] *nirdvandvah* G = R *nirgatasakalasāmsarikasvabhāvah*
[87] R s paraphrasis of G *niryogakṣema* *aprāptasya prāptir yogah* (<y connection etc) *prāptasya parirakṣanam kṣemah* (<kṣ safety keeping safe)
[88] R explains G *brāhmana* by *vaidika* a person who observes the Veda (*brahmasambandhi brāhmanah* *brahman* in its sense of sacred uttering scripture) and G *vijānant* by *vedārtham vijanan mumukṣuh* the sole purpose of the Veda being release see supra st 41
[89] *karmamātre dhikārah*
[90] R interprets *karmaphalahetu* not as a bahuvrihi (whose motivation is the result of his acts) but as a tatpuruṣa the first member of which is a dvandva *karmahetu* being the agent of one s acts *phalahetu* being the cause of the result of one s acts
[91] R refers to G 3 29 30 where both *karmahetutva* and *phalahetutva* are attributed to the gunas and to God

that result, and the enjoyment of that result are perfectly possible and not all incompatible without such a decisive knowledge.[81] Buddhis concerned with desiderative acts are numberless, because the results of those acts are numberless. Besides, various acts, even if ordered to obtain a single result, have many branches, because the same acts may have a number of adventitious results.

44 Now, when one performs acts of a periodical and occasional nature — the same applies to desiderative acts —, one must renounce all results — the main as well as the adventitious ones — which those acts have, according to the śruti. They should be performed to one purpose, release, for this is the only purpose of the śāstras. The unwise who do not do so but who stick to the Vedas inasmuch as these promise such results as heaven etc. and contend that there are no other results because they do not want any other (a contention[82] which leads to ever new births when that result is ended and which leads one astray because one does not know the truth), and who desire pleasure and power and, owing to such talk about pleasure and power, lose all knowledge of the ātman, these unwise people will never form in their minds[83] the above buddhi marked by decision and concerned with acts that result in release and therefore presuppose decisive knowledge of the proper form of the ātman.

3. *The teaching of the Vedas.*

45 *Question.* If acts should be performed, not to obtain their results but to attain release, why should the Vedas prescribe such acts that have only infinitesimal results and lead only to new births? Are they not active[84] in securing the sustenance of the ātman? Then how could it be contended that their teaching should be neglected?
Answer. The Vedas address themselves to those in whom the three guṇas, sattva, rajas and tamas, preponderate[85] and they explain to them to what ends their guṇas allow them to aspire, — heaven and the like.

[81] read *svarūpayāthātmyaniścaye 'sati* for ... *sati* (cf. V. *yāthātmyaniścayābhāve*).
[82] note R.'s expl. of G. *puṣpitām vācam*: *puṣpamātraphalām āpātaramaṇīyām* "the fruit of which is only flowers: delightful but for a moment."
[83] *samādhīyate 'sminn ātmajñānam iti samādhir manaḥ.*
[84] R. because of a love greater than that of thousands of parents; same expression ÇBh. 3,3,39 (Th. p. 662).
[85] *trayo guṇās traiguṇyam ... sattvarajastamaḥpracurāḥ puruṣās traiguṇyaśabdenocyante.*

5. *The Contemplation of the ātman.*

Yoga[98] is the contemplation of the ātman resulting from that performance of acts which presupposes true knowledge of the ātman and is elevated[99] by this special buddhi One has heard[100] God demonstrate that this buddhi is concerned with the eternal ātman which belongs to a different class from all other entities, is most subtle and forms a unity of its own Now, when this buddhi is immovably fixed in one's mind[101] which has been purified by disinterested activity, one will attain yoga, i e. the contemplation of the ātman, or, in other words, karmayoga that is preceded by true knowledge of the atman obtained from the śāstras will lead to jñānanisthā or sthitaprajñatā and jñānanisthā again will lead to yoga or the contemplation of the ātman

53

B JÑĀNAYOGA

1. *Four degrees of jñānanisthā*

Question What is jñānanisthā and how does a sthitaprajña perform acts?

54

Answer. There are four degrees of jñānanisthā[102]

55

1. when one focuses the mind on nothing but the ātman and, being content with that, expels all other desires,

56

2. when one is a muni[103] who is not grieved whenever there is reason, who has no desire for pleasing objects and who is exempt from wishful thought, fear and anger;[104]

57

3. when one is indifferent to pleasing objects and exempt from joy and hatred;

[98] this *yoga-* should not be confused with the *yoga-* of st 50 which is *buddhiyoga-* "the application of the buddhi to activity" (supra st 39), *yoga-* here is called the result of activity with buddhiyoga and the goal of it (*lakṣya-*, term borrowed from Y, GAS 6)

[99] *saṃskṛta-*

[100] *śrutivipratipannā* G = R *asmatta sravanena* (viz G 2,17 30) *viśeṣataḥ pratipannā*

[101] *samādhi-* explained by manas, as supra n 83

[102] the first is better than the second etc

[103] *muni-* always explained by *ātmamananaśīla-* (pseudo etymology from √*man-*) cf ÇBh 4 4 46 (Th p 710) *idam ca maunam sravanapratiṣṭhārthān mananād arthāntarabhūtam upāsanālambanasya punah punah saṃśīlanam tadbhāvanārūpam*

[104] *rāga-*, *bhaya-* and *krodha-*, defined resp *anāgateṣu spṛhā priyaviśleṣāpriyāgamanahetubhūtacetanāntaragataduḥkhahetuḥ svamanovikāraḥ* *priyaviśleṣāpriyāgamanahetudarśananimittam duḥkham*,

perform acts disinterestedly and with equanimity at their failure or success

4 *The greatness of karmayoga*

40 This way of acting is a most eminent one, for in karmayoga one is never deprived of the results of one's acts, once their performance has commenced, even if they are discontinued or interrupted Even though partially executed, the karmayoga will rescue its executor from samsara,[92] whereas all other means of achieving a certain end, whether laic or Vedic, do — when they are stopped — not result in the desired
49 end and bring their executor back to his starting-point Therefore, an act to which the buddhi — concerned with the renunciation of the main results and with equanimity at failure or success of the adventitious ones — is being applied is far superior to acts which are performed without such buddhi, the former takes away all suffering in samsara and furthers the release, whereas the latter results in immense suffering in samsara So when acting, one should live in[93] that buddhi; those who act with interest in the results cannot avoid remaining in samsāra[94]
50 When one applies this buddhi to one's actions, one relinquishes the good and evil karman which has been collected in beginningless times, which has no end and which is the cause of one's bondage to prakrti Therefore, one should acquire proficiency in applying the buddhi to one's acts, for this application is the special capacity by which one is
51 capable of performing acts[95] As the upanisads assert,[96] whosoever acts
52 in this way by applying the buddhi will go to a blissful place If one acts in this manner, then one's buddhi will be freed from its impurities and pass the delusion that is caused by interest in infinitesimal results Then, as a consequence of what one has heard from God, viz that one should renounce the results etc, and of what one will hear later on,[97] one will acquire an indifferent attitude of one's own accord

[92] R aptly quotes G 6 40 *naiveha nāmutra vināśas tasya vidyate*, which is said of a person who has not been able to succeed in yoga

[93] *saranam* G = R *vāsasthānam tasyām eva buddhau vartasvety arthah*

[94] here R interprets *phalahetavah* as a bahuvrihi *krpanāh* G = R *samsārinah*

[95] *karmasu kriyamanesv ayam buddhiyogah kausalam atisāmarthyam*

[96] expl of G *hi*

[97] *śrotavyasya srutasya ca* G = R *asmatta itah pūrvam tyājyatayā śrutasya phalāder itah paścāc chrotavyasya ca krte*

able to form in his mind the buddhi that is concerned with the ātman as distinct from prakṛti, or to cultivate his knowledge of this distinct ātman by meditating on it, or to subdue his propensity to the objects, or to obtain ever the eternal perfect beatitude When a person follows the mind while conforming to the senses operating in their objects, the mind will expel the insight that is inclined to the distinct atman and so cause an inclination to the objects 67

4 *The Contemplation of the ātman*

A person who has subdued his senses and purified his mind, contemplates the atman by means of the buddhi that is concerned with the ātman This buddhi is dark as night to other people, but to him the second buddhi — the one concerned with objects — is as dark as night Only such a person who is subject to no transformation whether he has sensoreal impressions or not, but is contented with the contemplation of the ātman, will attain santi,[109] whereas a person who is transformed by the objects will find none Only by renouncing the objects, by being exempt from all desire for them, from possessiveness and from the misconception that the body is the atman one will be able to contemplate the atman and attain santi 69 70 71

This position in disinterested activity which presupposes knowledge of the eternal atman, marks the sthitaprajña This position will lead one to brahman[110] and deliver one from perplexity that is from samsara If one persists in this position until one's dying hour, one will attain the ātman which comprises nothing but beatitude[111] 72

C RELATION KARMAYOGA - JNĀNAYOGA

Knowledge of the ātman combined with karmayoga leads to jñānayoga,[112] through jñānayoga one arrives at the true contemplation of the realizing atman[113] This contemplation, again, is propaedeutic[114]

[109] *sānti* is synonymous with *prasāda* above the being freed from disturbing imperfections due to prakṛti, esp abhimāna

[110] = R expl of *brāhmī*, *brahman* here is the ātman in its pure form (*svarūpena*), separated from prakṛti

[111] *brahmanirvānam* G = R. *nirvānamayam brahma sukhaikatānātmānam* — R. ends by quoting GAS 6

[112] cf supra ad G 2 53

[113] *prāptṛ- ātman* (cf R.s etymology *ātman* <√*āp* ÇBh. 1,3,2 (Th. 297))
term derived from ChUp 8 7,1 *ya ātmā* *sa sarvāṃś ca lokān āpnoti*, R. quotes this śruti to corroborate his view that the contemplation of the ātman is ancillary to the attainment of God the gist of Prajāpati s speech 8,7,1 ff corres ponds to *ātmāvalokana*, the "*daharavidyā*" of 8 1 1-6 corresponds to the

58 4 when one focuses the mind on the atman and withdraws the senses from the objects

2 *The manner in which jñānaniṣṭhā is achieved*

59 The senses feed on the objects If the embodied ātman does not feed his senses then they will turn away from their objects, the hankering[105] after the objects will, however, remain But even that 60 hankering will also vanish when one has contemplated the atman As long as this hankering does remain, the senses will keep disturbing the mind however much one strives to subdue them Therefore jñānaniṣṭhā is difficult the subduing of the senses depends on the contemplation of 61 the atman but the latter again depends on the former How is one to avoid this difficulty? By focusing the mind on God who is its perfect object[106] and by remaining concentrated on him Then all impurities and the hankering itself will vanish and one will be able to subdue one's 64 senses then one will be capable of contemplating the atman The mind 65 will be disciplined and the inner organ purified When the mind of the purusa is serene[107] then all suffering resulting from the blending of purusa and prakrti will cease and the buddhi that is concerned with the 68 atman as distinct from prakrti will be fixed on God He who focuses his mind on God and withdraws his senses from the objects will direct his vision to the atman

3 *The perils of any other method*

62 When one does not in this manner focus one's mind on God but attempts to subdue one s senses on one s own account one will — in consequence of the after effects[108] of beginningless evil — inevitably run the risk of concentrating again on the objects Thence will appear 63 an increased inclination to those objects, thence anger, thence perplexity, thence loss of memory thence the ruin of the buddhi, thence finally 66 decay in samsara He who does not focus his mind on God will not be

[105] *rasah* G = R *ragah* (supra n 104)
[106] *cetasah subhāsraye mayi* R quotes VP 6 7 72 73 where Viṣnu is called *cittasthita* which occasions R s expression *cetasaḥ subhasraya* in GBh 2 61 64 68 on the expression see Lacombe Note 585 ad ÇBh 1 1 1 p 69 (Th p 89) What R means to say is not that jnananiṣṭha results in direct contact with God (which is only possible through bhakti) but that God assists man in subduing his mind whose perfect object is God
[107] *prasāde* G = R *asya puruṣasya manasah prasāde sati prasāda* "the being *prasanna* without the prakṛti defects which are incompatible with the contemplation of the ātman , cf *śānti* n 109
[108] *vāsanā*

therefore attempt karmayoga Considering that God has said that those whose buddhi is disturbed by their senses are capable of karmayoga and that those whose buddhi is not disturbed by their senses are capable of jñānayoga, there is no contradiction at all

2 *It is difficult to attempt jñanayoga immediately*

Jñananisthā[119] — preventing the senses from operating — is not reached simply by not performing or ceasing to perform the acts prescribed by the sastras Ātmanistha is the accomplishment of disinterested activity meant to propitiate God So if one wishes to reach ātmanisthā,[120] one must be active, for that state presupposes the subduing of the senses and is therefore not attainable until the beginningless and endless evil has been annulled by disinterested acts performed to propitiate God There is no existence without activity The gunas of the prakrti — sattva rajas and tamas — increase in accordance with karman and irresistibly compel a man to be active, unless and until this karman has been annulled by karmayoga and these gunas have been conquered, the inner organ will not be purified and jñānayoga will not be practicable If one attempts to practise jñanayoga before the evil has been annulled and the inner organ purified, one will miss one's aim,[121] in that case one's interest in the objects will cause one to remain fixed on them and to turn away from the atman So one would perish even while practising jñānayoga

4

5

6

3 *Karmayoga superior to jñanayoga*

Hence it follows that a person who, with a mind devoted to the contemplation of the atman, subdues his senses by performing acts according to the sāstras and with those senses attempts karmayoga disinterestedly, is even superior to that person whose position is jñānanisthā, for karmayoga will not cause a person to be negligent the acts to be performed are of the same order as the objects with which one is familiar of old and the senses are by nature inclined to be active With jñānayoga this is not the case

7

One must be active because by nature one is conjoined with prakrti It is very easy to be active, for one's beginningless vasanī makes one

8

[119] *naiṣkarmya* interpreted as "*jñānaniṣṭhā*" even as *saṃnyāsa* infra ad G 5 1

[120] *ātmaniṣṭhā* "constant devotion to the contemplation of the ātman or the means thereof" explains G *siddhi* (in the same sense in 18.46 quoted n 117). term adopted from GAS 16 *ātmaniṣṭhā*

[121] R. *mithyācāra* one whose acts do not correspond to his will"

to bhaktiyoga, through bhakti[115] alone one is capable of attaining God

1 *Elucidation*

3, 1 *Problem* Now this should mean that karmanistha leads to jñānanistha[116] and jñananistha leads to the contemplation of the atman Jñananistha is making the senses and the mind *cease operating* in the objects But God does actually urge Arjuna to be active, that is to make his senses *operate* then however, it will be impossible for him to arrive at the contemplation of the atman, for that state can only be attained by stopping the operations of the senses Therefore, if God wishes to help Arjuna arrive at the contemplation of the atman, he should indeed urge him to make his senses and mind cease operating, that is urge him

2 to attempt jñananistha So here is a contradiction God exhorts his pupil to be active in order to be inactive or, in other words, to perform acts — i e to make his senses operate — in order to arrive at jñananistha — i e to make his senses cease operating —, jñananistha itself being a means of arriving at the contemplation of the atman

3 *Answer* There are two nisthas jñananistha and karmanisthā Not everyone is capable of attempting jñanayoga, only after the impurities of his mind have been washed away and his senses have been subdued by means of disinterested karmayoga which is performed as a propitiation of God[117] will a person be capable of jñanayoga Therefore jñanayoga is the position of those who have fixed the buddhi on the atman alone[118] and consequently are capable of jñānayoga, whereas karmayoga is the position of those who are not yet able to do so and

attainment of God (cf ÇBh 3 3 42 43 (Th p 665 667)) besides KaṭhUp is quoted here 2 12 proves that knowledge of the atman is ancillary to that of God 2 18 19 elucidates the proper form of the a 2 20 22 that of God 2 23 proves that God can only be worshipped by bhakti and 3 9 proves that knowledge of God (*para idyā*) results in union

[114] *anga* subordinate ancillary propaedeutic matter cf NK s v *ıu khyaphalāja ıakatıc satı n ı kl yapl alajanakavyāpārajanakam angam*

[115] R synonymous with vedana upasana dhyana etc (cf ÇBh 1 1 1 pp 8 10 f (Th p 15 ff) and ÇBh 4 1 3 (Th p 716) where the synonymity of the terms is discussed)

[116] *niṣṭhā* the taking a firm stand in fixation on constant devotion to as a means of release karmaniṣṭha is used synonymously with karmayoga jnananiṣṭha with jnanayoga the latter is discussed supra ad 2 54-58

[117] R refers to G 18 46 *svakarmanā tam* (God) *abhyarcya siddhim vindati mānavah* to prove that acts are propitiations of God

[118] *sāmkhyānām* G = R *ātmaikaviṣayayā buddhyā yuktā sāmkhyāh samkhyā* connoting the *buddhi* as witness ad G 2 39

Refutation This is only true in case the earned money is not spent in the performance of sacrifices but in gaining a personal end Therefore one should be active in order to acquire the means for performing sacrifices and not for realizing a personal ambition Being propitiated by such acts God will annul the beginningless vāsanā and grant a person the contemplation of the ātman without hindrance A person who attempts to attain release by executing one of the means thereof but does not sustain his body with the remnants of sacrifices will fail to achieve his end When creating the world God [127] observed that the creatures were incapacitated by their natural conjunction with beginningless acit, that their distinctions by name-and-form [128] were lost, that they were submerged in himself and that for these reasons, they were incapable of attaining one of man's major ends [129] and therefore only qualified for things non-spiritual, in order to resuscitate them He compassionately created them together with sacrifices and said "By means of this sacrifice you are to cultivate your atmans, [130] this sacrifice will fulfill your aspirations to release and all other desires which are relevant to these aspirations" In what manner, then, should this be done? By sacrificing to the gods, for the gods form God's body [131] and God is their ātman, so by sacrificing to the gods one will worship God [132] Then the gods have to nourish their sacrificer so that he will be able to sacrifice to them again and when sacrificer and gods are supporting one another in this way, the former will attain release When worshipped through various sacrifices, the gods — whose atman is God himself — will grant their worshipper the release to which he aspires, thereafter they will grant him all other desires But a person who does not return the desired things which the gods have granted him on the condition that they should be returned to them by means of sacrifices, is a thief such a person is not qualified for release and he will go to hell People partake of impurity [133] when they keep, cook and eat the desired things which have been granted on the condition that they should be returned But if one accepts the desired things that have

10 11 12 13

[127] R when unspecified (*nirupādhika*) the word *prajāpati* refers to Nārāyana he quotes MahānārUp 11,3

[128] for a detailed study see Falk, Nāmarūpa principles of bodily individuation

[129] the *puruṣārthas* dharma, artha, kāma and mokṣa

[130] *prasaviṣyadhvam* G = R *ātmano vṛddhiṃ kurudhvam*

[131] cf G 7,21

[132] R quotes G 9,24 *ahaṃ hi sarvayajñānāṃ bhoktā*

[133] R. for this food will develop into impurity

concomitant[122] with activity, consequently activity will not make one negligent This is the reason why karmanisthā is superior to jñānanisthā, even for a person who is qualified for jñānayoga jñānayoga is difficult to practise because one is not concomitant with it, for one has never practised it before, for this same reason it will cause a person to be negligent about it Moreover even if one performs acts one cannot be considered the real agent of these acts,[123] this results from the knowledge one has of the ātman, as will be proved later on[124] So this means again that karmayoga is superior, because it also implies knowledge of the atman

The superiority of activity to jñānanisthā also applies to a person who is qualified for jñanayoga if one were to renounce all activity and devote oneself exclusively to jñanayoga, then no physical existence would be possible, and consequently jñananisthā itself would be impossible for physical existence presents the means of reaching that state One has to sustain one s body until the means are executed This should be done with the remainders of the mahayajñas[125] which are to be performed at the expense of honestly earned means

Summing up, karmayoga is more important than jñanayoga, even for a person who is qualified for jñanayoga, because

1 in order to sustain his body a person has to be active in performing sacrifices and the like,

2 karmayoga also implies positive knowledge of the ātman,

3 karmayoga, as distinct from jñānayoga, does not cause a person to be negligent about it, because one is naturally conjoint with prakrti

4 *The acts to be performed are sacrificial acts*

9 *Objection* But the performance of acts e g earning money, will disturb the senses, for all activity implies ahamkāra[126] and possessiveness etc , consequently the active person will be tied to samsara by the vasana of his acts

[122] *niyatam* G = R *vyāptam prakrtisamsrstena hi vyāptam karma* prakrti and hence the prakrti conjoined person being invariably concomitant with karman for in beginningless previous lives a habit (vasana) of activity has been formed which makes activity natural and easy as well as compulsory this is not true for jnanayoga which corresponds to no vasana

[123] cf ad st 30

[124] infra ad 4 18 24

[125] cf ad st 9 R quotes ChUp 7,26,2 *āhārasuddhau sattvasuddhih* etc and G 3 13 *bhuñjate te* (sc. others than *yajnasistāsinah*) *tv agham pāpā*

[126] "*egoity*, faculty which brings about the misconception (abhimāna) that the ātman is prakrti

would be purposeless to execute any means and not calamitous not to execute any, for he contemplates the ātman independently of any means Such a person will turn away from all non-spiritual things of his own accord, to him no being[140] and its effect can be an end or a means to an end The various means of release only serve to make a person turn away; being already released, the released one is in no need of them

19 No activity in executing a means is required if a person does no longer depend on a means for his contemplation of the ātman When, however, such activity is still required, then karmayoga is the best means to execute, because it is easy to execute, does not cause a person to be negligent about it, implies true knowledge of the ātman and because even a jñānayogin is compelled to be active in order to exist, therefore one should perform acts disinterestedly until one has attained the ātman 20 That karmayoga is indeed the best means even for a jñānayogin is proved by the fact that the rājarṣis, who were the first of the jñānins,[141] have also availed themselves of karmayoga to attain the ātman[142]

6 *A person who carries authority is obliged to practise karmayoga*

21 The example that is set by a person of whom it is known that he understands and observes the entire śāstra will be followed by all who have incomplete knowledge of the śāstra When that person performs acts, even though these acts are normally performed, and performs them normatively,[143] then everybody will do the same A person whose example is followed because he carries authority must perform the acts that correspond to his station and stage of life, in order to save the world Otherwise the world will perish, and the evil that would spring thereof would naturally put an end to his own jñānayoga 22 An example God is not bound to do anything, for there is no desire of his that is not fulfilled, yet He is active in order to save the world 23 If God in the embodiment of Krsna Vāsudeva would not devote himself to the activities that are proper to the house of Vasudeva who is himself a leading authority, then everyone would consider that to be his dharma

[140] R explains G *bhūta* by the 'elements' (*ākāśa* etc) which are the *developed* forms of prakṛti V adds that the mention of *development* indicates that *bhūta-* ("being") means 'being subject to becoming'
[141] *jñānin-* here in the sense of *jñānaniṣṭha* cf n 120
[142] *saṃsiddhim āsthitāḥ* G = R *ātmānam prāptavantaḥ*
[143] *pramāṇam* G = R *aṅgayuktam* 'fit to be done as an ancillary to release'

been granted and uses them to propitiate God who is the gods' ātman, i e sacrifices them to propitiate God as God and feeds one's body on the remnants of them, then one will be freed of the impurities which have resulted from beginningless evil and are incompatible with the contemplation of the ātman

14 From the point of view of the world as well as that of the śāstras everything depends on the sacrifice beings[134] arise from food, food from rain, rain from sacrifice,[135] sacrifice from the activity of an acting 15 person, this activity from the body,[135] the body depends on the individual ātman,[136] the composite body and ātman, again, arise from food In this manner the bodies of all various adhikārins[137] are rooted 16 in the sacrifice The above sequence of developments is a circle, alternatively one is cause and effect of the other A person who exists in a term of this circular development — in a body — but does not, through practising either jñānayoga or karmayoga, keep moving this circle, which is set in motion by God, by sustaining that body with the remnants of sacrifices, lives in sin[138] He enjoys his senses, not his ātman, for when rajas and tamas preponderate in his body because he feeds his body on food that is not sacrificial, he will turn away from contemplating the ātman and enjoy the objects In that case he will live in vain, even if he were to attempt jñānayoga, for his attempts will be fruitless

5 *Only the released need not act*

17 Only[139] the released one who is fixed on the ātman of his own accord, who is content with the ātman and nothing else and to whom the ātman is everything — livelihood, nourishment, experience etc — need not, in order to contemplate the ātman, perform the acts prescribed to his station and stage of life, because he is already contemplating it independently his contemplation does no longer depend on either of 18 the means of release, jñānayoga and karmayoga For such a one it

[134] R being (*bhūta*) means body + embodied atman

[135] = G *brahman-*, R refers to MuṇḍUp 1,1,9 *tad etad brahma nāmarūpam annam* and G 14 9 *mama yonir mahad brahma* to prove that br denotes the prakṛti

[136] *akṣara* G = R *jīvātman-*, the j enables the body to be active and in that respect the body "springs from derives its' functions from, the jīvātman

[137] *sarvagatam brahma* G = R *sarvādhikārigatam sarīram* (cf n 135)

[138] R proposes two explanations of *aghāyus-* *aghārambhāyāsyāyus-* ('whose life serves to commit sin') and *aghapariṇata- āyus-* ("a life developed into sin")

[139] this expl is in keeping with R 's remarks supra st 8

should not make the ignorant and unqualified waver in their activities but set for them an example of the practice of karmayoga

8 *Agency*

a proved to result from the gunas

It does not result from the proper form of the ātman that the ātman is the agent of acts Agency results from the natural conjunction of the ātman with gunas By discriminating between the ātman with gunas and without gunas one knows that agency results from the gunas

b to be attributed to God

Śruti, smrti and Gītā[149] assert that the Supreme Person can actuate the ātman, that the ātman is God's body and that God actuates the ātman of those who are qualified for it When it is realized that God can actuate the ātman because the ātman is God's body, then it is known that God is the performer of all acts Therefore one should attribute all acts to God, without fostering any hope for their results but reflecting that the acts only serve to propitiate God God himself causes his own acts to be performed by his own ātman[150] — which is the agent of those acts —, his acts are effectuated by his own causes and subservient to one end, viz the propitiation of himself When attributing the acts to God one will not appropriate them and one will be freed from one's feverish concern of how to escape from the endless evil that has been piled up since beginningless times, for one realizes that God will cause one's bonds to be loosened when He is propitiated with acts Realizing this one should quietly practise karmayoga 30

9 *The doctrine of the Deity in the upanisads*

The sruti[151] states clearly that God is the Lord of everything, that everything is a sesa of him and that He is the governor of all Our text says that this alone is the essential teaching of the upanisads[152] — The people who are fixed on the ātman and are qualified for the sāstra[153] 31

149 R quotes TaittĀr 3 11 1, BĀU 3 7,22 (M), Manu 12,122 (read *praśāsitāram* for *prasādhitāram*), and G 14 15, 18 61, on the different readings of Kāṇva and Mādhyamdina recensions see ÇBh 1,4,47 (Th p 403), 2 1,9 (422 f) and 2 3 19 (544)

150 i e the jīvātman who is ensouled by God, cf GBh 18, 14 15

151 R quotes here esp ÇvetUp 6 7 and MahānārUp 11,3 in addition to the śrutis quoted n. 150

152 see Ved 11

153 that is *ātmaniṣṭhaśāstra*- "the śāstra treating of the ātman' or "the śāstra of those who are ātmaniṣṭha' (see n 120)

and follow Kṛṣṇa's example. So they would come to neglect their duties and remain inactive; consequently they would not learn to know the
24 ātman and go to hell. All authoritative persons who would make their decision about their dharma depend upon Kṛṣṇa's conduct, would remain inactive and perish. So God would bring about chaos and cause all those people to perish. Arjuna, who is looked upon as an authority[144] because he is Pāṇḍu's son and Yudhiṣṭhira's brother and because he
25 is Arjuna, should follow God's example and practise karmayoga. In the same manner as those who have incomplete knowledge of the ātman and are therefore bound to be active have to practise karmayoga as a means of the contemplation of the ātman because they are incapable of jñānayoga which means incessantly practising the knowledge of the ātman, in that same manner should those who do have complete knowledge of the ātman and are therefore not bound to perform acts practise karmayoga, although they are qualified for jñānayoga, because they carry authority and have to make the authorities who depend on
26 them sure of their dharma. One should not split up the buddhis of the unqualified[145] by saying that there is besides karmayoga another way to the contemplation of the ātman; on the contrary, one should by setting an example of activity take care that they enjoy being active, even though one should enjoy practising jñānayoga oneself; and one should do so while realizing that karmayoga constitutes an autonomous[146] means of the contemplation of the ātman, apart from jñānayoga.

7. *Acting knowingly and acting unknowingly.*

27 A person whose ātman is concealed by the misconception that the ego is the ātman[147] does not know the proper form of the ātman and believes that he himself is the one who performs the acts of the guṇas.
28 But a person who knows the truth about the divisions of the guṇas on the one hand and the corresponding acts on the other hand, realizes that the guṇas operate at their effects[148] and therefore takes no interest
29 in the acts of the guṇas. If one is qualified for jñānayoga oneself, one

[144] read *Arjuno 'rjunaḥ śiṣṭatayā vyapadeśyaḥ*; this expression, lit. "to be recognized as a cultured man (and therefore authoritative)" I have rendered throughout by "authority".

[145] read with v.l. *ajñānām ātmany akṛtsnavittayā jñānayogopapādanāśaktānāṃ...*

[146] *nirapekṣa-*.

[147] expl. of G. *ahaṃkāra-*; cf. n. 126.

[148] *guṇā guṇeṣu vartante* G. = R. *guṇāḥ sattvādayaḥ svaguṇeṣu sveṣu kāryeṣu vartante*; in other words, it is the guṇas which act, see below.

should beware of getting in their power, or, if one is in their power, of perishing completely by attempting jñānayoga That is why kar- 35
mayoga — which is a man's dharma[157] because it is easy to practice — is better than jñanayoga, even though it be performed deficiently, for karmayoga, however deficiently it be performed does not cause a man to be negligent about it, whereas jñanayoga — which is not the dharma[158] of a person who is conjoined with prakrti because it is difficult for such a person to practise it — is inferior, even though it be completely performed during some time for in the end it will cause the performer to be negligent about it For a man who lives by activity — which is his dharma because he is qualified for it — death is preferable to jñānayoga the reward of karmayoga cannot be obtained after only one existence, later on in a subsequent life karmayoga may be practised without hindrance when all impediments have been removed by the activity in a previous life But jñanayoga is perilous because it causes a person to be negligent about it

36
Question But what impels a man to experience the objects contrary to his own wishes when he devotes himself to jñanayoga?

37
Answer Desire Desire arises from the rajas guna of the man who attempts jñānayoga, for being a man he is conjoint with prakrti and prakrti consists of gunas whose function is to originate and annihilate a man The rajas guna arises from ancient vasana it is concerned with the objects of the senses If desire is hindered in its operation it develops into anger[159] and induces a man to hurt the people who have prevented it from materializing 38 A creature is enveloped in desire, as fire is in smoke 39 desire, which is insatiable by objects and therefore unending, envelops the knowledge of the atman that an individual conjoined with prakrti possesses by nature

40
Question By what means does desire repress the atman?

Answer By means of senses manas and buddhi these support desire All three are concerned with objects, by means of them desire envelops the knowledge of the atman which a man possesses by nature, that is turns him away from this knowledge and directs him totally to the experiencing of objects 41 In this manner desire turns a person who

[157] G *svadharma* in its widest sense the dharma of all jivas i e atmans conjoined with prakrti
[158] G *paradharma* in its widest sense dharma of one completely different from a jiva > a released person cf supra st 17 20 ad 18 37 however a diverging interpretation.
[159] defined n 104

may be divided into three groups [154] 1 they observe the sastra, being positive in their decision that the above doctrine is the true meaning of the sastra, 2 they believe that it is the true meaning, without however acting upon it, 3 they do not protest that it cannot possibly be the true meaning, without however believing that it is All three groups will be released from the acts to which they have been in bondage since beginningless times In other words, even if they do not act upon this meaning but still believe in it, and even if they do not believe in it but still do not deny it, they will be released from their evil because they do believe in it and do not deny it, for soon thereafter

32 they will come to act upon this meaning and attain release Those, however, who do not admit that it is true what God himself maintains, viz that He is the foundation of all ātmans because the ātman is God's body, that the atman is a sesa of God and can be actuated by God alone and so performs all acts, and those who deny that it is true, are devoid of all knowledge, they are lost and destitute of reason for it is reason by which we have decisive knowledge of the exact nature of a substance [155] They, however, have no such knowledge and no inkling of the truth

10 *Why jñanayoga is so difficult to practise*

33 Even if a man knows that the sastras teach that the proper form of the atman is distinct from the prakrti that it has the aforesaid nature and that one should always hold that this is the truth, still he keeps on living in and with the objects conformably to the ancient vasanā of his prakrti Why should this be so? Because the creatures being conjoined with prakrti, will obey their beginningless vasana And try as they may to restrain them from doing so what can the sastras do against creatures that obey their vasana?

34 Desire and hatred are directed to the objects of the sensoreal as well as of the motorial senses [156] for desire — which is brought about by the old vāsana — is an urgent longing to experience these objects and hatred appears when this experience is hindered Desire and hatred are the factors which prevail over anyone who aspires to jñānayoga and controls his senses, and they carry him back to their own effects One

[154] that the persons summed up in st 31 constitute different categories R distils from *api* (and also) in *te pi*

[155] *cetahkāryam hi astuyāthātmyaniscayah* lit is an effect of the cetah

[156] locomotion prehension speech digestion, procreation (see Sinha p 10, YID 4 p 38)

and excessive bhakti No one else but God could know it or teach it, for
it is the greatest mystery of the Vedānta

N B *Incidental discussion of God's avatāra*

Question But did not God's birth take place a short time ago? It is 4
contemporary with Arjuna's, whereas Vivasvant lived 28 mahāyugas
ago So how should God be understood when He says that He has taught
this yoga to Vivasvant at the beginning of the age? It is well known
to Arjuna[163] that Krsna is the Supreme Person and that it therefore
is quite possible that He has taught Vivasvant, so his question can
only mean 1 is God's birth illusory — God being not subjected to
karman-,[164] or is it real, 2 if it is real, then how has God been born
in a bodily shape, with what ātman, and why, 3 when has God been
born, and 4 to what end?
Answer 1 God's birth is real, for God says explicitly that his births 5
in the past have been numerous and He compares his own birth with
Arjuna's "My birth, like yours "
2 God comes into being by his own will[165] and in his proper form,[166] 6
without giving up any of the modes of his absolute supernal mani-
festation[167] but retaining his own nature[168]
3 There is no fixed time for the birth of God, whenever the dharma, 7
which is taught by the Vedas and should be observed according to the
Vedic precepts for each station and stage of life, is declining and
the adharma, the opposite of dharma, is on the increase, God creates
himself in this manner by his own will
4 Whenever God observes that the leading Vaisnavas who follow 8

[163] R refers to G 10, 12 13 and MBh 2 38,23 where Arjuna heard from
Bhīṣma *Kṛṣṇa eva tu lokānām utpattiprabhavāpyayah / Kṛṣṇasya te kṛte bhūtam*
idaṃ viśvaṃ carācaram, *Kṛṣṇasya kṛte* is explained as *Kṛṣṇasya śeṣabhūtam* .
jagat
[164] as the origination of every being is due to karman it might be thought
that the birth of God who is not subjected to karman is illusory
[165] *ātmamāyayā* G = R *ātmajnānena* cf Ch III p 13 f
[166] To corroborate this R quotes ÇvetUp 3 8 TaittS 2,2 12 5, ChUp 1 6,6,
TaittĀr 1 6 1 TaittNarUp 1 1 8 ChUp 3 14 2 BĀU 4 3 6 TaittĀr 3,13 1
God makes his proper form assume the generic structure (*saṃsthāna*) of the
class (of gods men etc *jāti*) in which He wishes to be born
[167] R sc his being unborn, undying etc.
[168] *prakṛtim* G = R *svabhāvam* compare Intr *svasvabhāvam ajahad eva,*
and ÇBh 1,3 1 (Th p 297) *devādinām samāśrayaniyatrāya tattajjātirūpasaṃ-*
sthānānugunakarmasamanvitah svakīyam svabhāvam ajahad eva svecchayā
bahudhā vijāyate parah puruṣah and also ÇBh 1,1,22 (Th. p 241), on *saṃ-*
sthāna , see Sinha, pp 49 52 and 79-81

attempts jñānayoga — i e stops making his senses function — away from the ātman and toward the objects Therefore, if a man is conjoint with prakrti and consequently inclined to make his senses function, he should immediately when attempting to execute a means for release try to control his senses by means of karmayoga i e by making his senses function — and so put an end to desire which annuls the knowledge of the atman as well as the knowledge that ātman and prakrti are different [160]

42 The senses are called an important impediment of knowledge as long as the senses keep operating in objects knowledge of the atman cannot possibly be produced A more important impediment is the manas as long as the manas is concerned with objects, there will be no knowledge of the ātman, even if the senses have been restrained Still more important than the manas is the buddhi for even if the manas is turned away from the objects, there will still be no knowledge of the ātman as long as the buddhi is formed with a contrary decision But even if all of them, senses, manas and buddhi, have ceased but desire does persist, then desire will again induce a person to operate in the objects and thereby prevent the knowledge of the ātman from

43 originating When one has come to know this desire, which is incompatible with knowledge and directed one's manas to karmayoga by means of the buddhi,[161] then one should put an end to this desire

D KARMAYOGA (continued)

1 *Karmayoga is known of old*

4, 1—2 God has taught the yoga not only in this period but also in the beginning of this age [162] — then to Vivasvant —, as a means of attaining the release which is man's supreme end, and He has done so in order to save the world The rājarsis of old knew this yoga in its succession from Vivasvant to Manu and from Manu to Iksvāku But for a long time most of the yoga has been lost because of the stupid-

3 ity of the people who heard it This yoga — essentially the same as the ancient one — God has now explained at length to Arjuna with all that it involves, because Arjuna has resorted to God out of love

[154] *jñāna-* 'knowledge of a single object', *vijñāna* 'discriminating knowledge, distils ...dge of difference between more objects (*vi* √*jñā-* "to know from')
[155] '*ātmānam manasā* G = R *manaḥ buddhyā* for the frequent equation of
[156] ... = *manas-*, see n. 280 and Ch. V, p 36
YID 4 *manvantara-*

like — by sacrificing to them in accordance with the precepts of the śāstras, but nobody worships God himself, who is the ātman of those divinities and the enjoyer of all sacrifices,[173] by taking no interest in the results of their sacrifices Why not? Because in all worlds[174] the act is soon followed by its result e g son, cattle etc, heaven etc Because the unending evil piled up in beginningless times has not been annulled, all those worldly people lack discernment, therefore they want rapid results from their acts and perform for the sake of a son, cattle, heaven etc all various acts by which homage is paid not to God, but to the divinities Nobody feels sufficiently vexed with samsara to aspire to release and to practise the karmayoga, which is a propitiation of God, in order to attain release

13 How then is the evil annulled? It is God who creates maintains and dissolves[175] the entire universe which is organized with the system of the four stations and divided by the three gunas and by the acts corresponding to the gunas 14 However, although God is creator He is not agent How is that possible? Because 1 his acts — variform creation etc — do not bind him, i e the variety in creation, which is caused by the existence of variform beings, gods, men etc is not brought about by God, but by variform karman, good and evil so, by discriminating between both facts, viz that not God but karman brings about the variety in creation, it is proved that God is not agent, 2 only the ksetrajñas, who have received body and organs at the time of creation, all experience the objects — likewise created — in accordance with their karman, and they do so because they desire the results of their acts, experiences etc It is these ksetrajñas who desire the results of the act of creation, not God[176] God is only the efficient cause of the creation of the creatures, gods, men etc, whereas the powers of the various kinds of karman of the ksetrajñas — who are creatures — constitute the material cause of the variety of gods, men etc in creation So, in order to exist in a variety of forms, the ksetrajñas require God only as the author of creation,[177] all the rest is their own doing, for it is the innate power of their previous karman which causes them to be the substances, god, man etc, which they are[178] Now, a person who

[173] cf G 9 24 *aham hi sarvayajñānām bhoktā*

[174] R G *mānuṣe loke* implies all worlds (of prakṛti)

[175] R G *mayā sṛṣṭam* implies *mayā rakṣyate* and *upasaṃhriyate*

[176] R quotes VS 2,1,34 and VP 1 4 51-52 see my remarks Ch III p 15

[177] paraphrasis of VP 1 4 51, operant cause nimittakarana, material cause pradhanakarana cf Srinivasachari Finite Self, p 37

[178] paraphrasis of VP 1,4,52.

the dharma [169] try to resort to God but cannot achieve their end because God's name, acts and being are inaccessible to speech and thought, that they do not perceive him and therefore cannot sustain their ātman to attain beatitude, and that they consequently have a thousand misconceptions in a moment's time, then God comes into being in that particular age so that He may rescue them by allowing them to behold his proper form and acts and to listen to his words and that He may destroy the unrighteous and restore the declining Vedic dharma — which constitutes a propitiation of God — by revealing to them his proper form most worthy of propitiation

9 When a man knows God's birth and acts to be truly God's — i e that they are essentially God's and not the prakrti's, that they serve only to rescue the righteous and lead them to God, and that they are of God whose birth is not a common natural conjunction of the atman with the evil prakrti and gunas in which karman is rooted, but who possesses all beautiful qualities —, then he will suffer no more births himself On the contrary, he will attain God after all his sins, which prevent him from attaining God, have been washed away by his true knowledge of God's birth and acts and after he has resorted to God in his present life in the manner which God has explained, loving God alone and concentrating on God alone

10 Many, in fact, have been purified in this manner by their exact
11 knowledge [170] of God's births and acts [171] However, God does not only rescue those who resort to him in the shape of one of his avatāras, by descending into that shape alone, but He reveals himself to all who resort to him, whatever the shape in which they represent him In fine, all people who wish to follow God alone do follow God's nature — however inaccessible it be to their speech and thought — by having perfect evidence of him in all shapes [172] in which they may represent him

2 *The rarity of karmayogins*

12 Still, but a few do actually follow God, for everyone who desires direct results from his acts worships the divinities — Indra and the

[169] = G *sādhu* read *uktalakṣanadharmasīlā*
[170] = G *jñānatapasā*
[171] R cites TaittĀr 3 13,2 *tasya dhīrā parijānanti yonim*, G *yoni* meaning here 'the manner in which He his born For definitions of *rāga*, *bhaya-* and *krodha* see n 104
[172] = G *svavaśah*

4 *Karmayoga implies knowledge*

a *The knowledge implied is the knowledge that the ātman is distinct from prakrti*

18 Karmayoga has the form of knowledge because it involves the knowledge that the ātman is distinct from the body[184] When a man perceives that acts, when they are performed, have the form of knowledge because they are realizations what the ātman really is, and when he perceives that this knowledge has the form of action because it is implied in action, then he knows the purpose of the sāstras and is capable of release, for by every act which he performs he seeks to realize this purpose of the sastras

b *Proof*

19 *Question* How is it evidently proved that acts, when they are performed have the form of knowledge?
Answer It is proved by the fact that, if an aspirant performs his acts without interest in the results and without the misconception that the ātman is identical with prakrti and gunas, it is said by people who know the truth[185] that this aspirant is a sage whose previous karman has been annulled by the essential knowledge which is implied in his acts By virtue of their knowledge of the truth it is an established fact that acts have the form of knowledge, for if a man renounces his 20 personal interest in the results of his acts and is entirely satisfied by his own eternal ātman and if he in that spirit, performs his acts without directing his buddhi to the non eternal prakrti then he does not really act, even though he be actively engaged in acting, in other words, he practises knowledge in the disguise of action If a man has his citta and 21 manas under control and is not possessive with regard to a common thing of the prakrti because he has only the ātman in mind, and if he, then, performs purely bodily acts without aiming at their results, he will not fall a prey to samsara,[186] in other words, he contemplates the ātman by such acts, that is by mere karmayoga without intercession of jñanayoga When a man is perfectly contented with the things which 22 happen to be at hand for the sustenance of his body, when he endures the pairs of opposites — cold heat etc — while he is executing the means of release, then he is exempt from all envy, for he realizes

[184] see R.'s definition of karmayoga ad 2,39
[185] read *-dagdhaprācīnakarmāṇām budhās tattvajñā āhuḥ*
[186] *kilbiṣam* G = R *saṃsāram*

knows that God, though being agent of creation, is still non-agent and that God has no interest in the results of his acts of creation etc., will no longer be tied by his previous acts which are performed for the sake of their results and therefore prevent his undertaking karmayoga and cause him to have interest in results; in other words, he will be
15 released. Having purified themselves by means of this same knowledge about God, the aspirants of old performed their acts; in the same manner one should purify oneself by means of the said knowledge of God and perform the acts which previously have been performed by those aspirants [179] whom God had taught yoga. God now proceeds to discuss the form of these acts.

3. *It is difficult to know these acts.*

16 The aforementioned aspirants, although they did have some knowledge, did not know the proper form of the acts which should be performed [180] and the proper form of the knowledge which these acts imply.[181] God will explain this now. If one knows and observes it, one will be released from the bondage of saṃsāra.

17 Why is it so hard to know? Because 1. one should know exactly *what* constitutes an act that is a means of release; 2. one should know the periodical, occasional and desiderative acts which are naturally variform because they involve the acquisition of things required for their performance; 3. one should know what the knowledge itself is.[182] It is difficult for an aspirant to come to know the way of karman, i.e. to realize that the śāstras aim at only one result with all the acts which they prescribe, viz. the resulting release,[183] and to realize, when one has come to know which are the acts, that one should renounce the variety resulting from the variety of the results of periodical, occasional and desiderative acts, of the acquisition of the various means required for their performance etc.

[179] R.: viz. Vivasvant, Manu and Ikṣvāku of 4,1.

[180] = G. *karma*.

[181] G. *akarma* in the sense of *jñāna-*, this meaning parallel with that of *naiṣkarmya-* which was taken to mean jñānayoga (3,3) and *akarman-* "id." (3,8); further on (st. 4,18 ff.; 6,1-2) R. will explain that jñānayoga merges into karmayoga; this *jñāna-* is *kartur ātmano yāthātmyajñāna-* "true knowledge about the agency of the ātman", discussed 5,8-9.

[182] resp. G. 1. *karman-*, 2. *vikarman-* (*vi-* expressing variety), and 3. *akarman-* (= *jñāna-*, see above n. 181).

[183] R. refers to G. 2,41.

29–31 task; of the threefold[192] controlling of the breath; and of the restricting of meals. Those who perform karmayoga while sustaining their body by means of sacrificial remainders will go to the eternal Brahman.[193] But he who does not devote himself to periodical, occasional and desiderative acts — mahāyajñas etc. — will not be able to achieve man's worldly ends[194] — dharma, artha and kāma —, let alone man's supreme end, release.

32 So there are many ways of practising karmayoga and all of them lead to true knowledge of the ātman.[195] All of them result from periodical and occasional acts which are being performed day by day. When one knows and observes this, then one will be released.

6. *Importance of the component of knowledge in karmayoga.*

33 An act has two forms, knowledge and substance; of these two the component of knowledge is more than that of substance, because an act with all its accessories is perfected in knowledge. This knowledge, which is obtainable by all various means, can be practised by activity. If that is done, then this knowledge will in due time reach the stage where it is within the grasp of the active person. 34 When a man devotes himself to the acts which are set forth by God,[196] then he should by prostration, questioning and attendance invite those sages who have immediate presentation of the proper form of the ātman to teach him so that he may acquire their knowledge; when these sages are honoured by his prostration etc. and observe his mental disposition by the questions which he puts to them in his desire for knowledge, they will teach him this knowledge.

7. *The immediate presentation of the proper form of the ātman.*

35 This immediate presentation[197] is the knowledge which will keep the person who possesses it safe from perplexity, i.e. from the misconception that the ātman is the body, this perplexity being the seat

192 sc. *pūraka-*, *recaka-* and *kumbhaka-*.
193 obviously in the sense of ātman, as in st. 32.
194 expl. of G. *lokaḥ*.
195 *vitatā brahmaṇo mukhe* G. = R. *ātmayāthātmyāvāptisādhanatayā sthitāḥ*;
for this sense of mukha- cf. the expression *-mukhena* "by means of".
196 R.: G. 2,17-39 where the *sāṃkhye buddhiḥ* was discussed.
197 *sākṣātkāra-*; on this term see ÇBh. 1,1,1, p. 10 (Th. p. 16); YID. 2, p. 6,
and Lacombe, ASV. 349-350 "le disciple écoute (*śravaṇa-*) docilement et avec
foi la lecon du maitre, réfléchit (*manana-*) sur son contenu,.... puis sa
méditation (*nididhyāsana-*) se concentre, se simplifie, devient de plus en plus
intuitive; à la limite ce sera *l'intuition* pure (*sākṣātkāra-*) de l'essentielle verité".

that his own acts alone are the cause of the adversity effected by others; and when he looks at the success and the failure of his acts with equanimity, then, however active he may be, he is not of the

23 saṃsāra. When a man is interested in nothing but the ātman and consequently is detached from all possessions and lives to perform acts of sacrifice etc. as discussed above, then he will be completely released from his previous karman which is the cause of his bondage.

c. *Acts imply the realization that they consist of God.*

24 The entire act consists of Brahman because it is of Brahman's nature: the sacrifice is Brahman,[187] the utensils are Brahman, the fire in which the sacrifice is offered is Brahman, and the sacrificer himself is Brahman. He, who contemplates this insight, contemplates the act-as-Brahman. Such a one is capable of knowing the proper form of the ātman — which is Brahman — through his acts, because his acts are of Brahman's nature. In other words, the acts performed by an aspirant have the form of knowledge because they imply the realization that they consist of Brahman and are therefore themselves a means of contemplating the ātman without the intercession of jñānayoga.[188]

5. *Different kinds of karmayoga.*

25 There are several kinds of karmayoga: karmayoga may take the form of sacrifices by which the gods are worshipped;[189] or of the

26 sacrifice which is Brahman; or of controling the senses; of frustrating

27 the manas'[190] inclination to the activities of senses and prāṇas; karma-

28 yoga may take the form of worship of gods at the expense of honestly acquired means; of the practice of charity; of yāgas and homas; of devotion to austerities; of pilgrimages to tīrthas and holy places;[191] of the task of Vedic study; of the knowledge of the object of that

[187] R.: *brahmārpaṇam* is adjectival to *haviḥ*: "the sacrifice, the utensils of which are Brahman"; "an *arpana-* is that with which a sacrifice is offered, viz. a spoon etc.".

[188] this passage is not clear; on the one hand *brahman-* is equated with the Supreme Person (*karmaṇaḥ parabrahmabhūtaparamapuruṣātmakatva...*), on the other with the ātman (*brahmabhūtam ātmasvarūpam*); moreover the realization that the acts "consist of" God is called a "means of directly contemplating the ātman"; it seems that R. interprets br. = Supreme Person in 24 a, b & d, and = ātman in 24 c; only if so twisted the passage makes some sense.

[189] = G. *daivaṃ yajñam.*

[190] *ātma-* G. = *R. manaḥ-.*

[191] this sense is given to *yoga-* in G. *yogayajñās* to distinguish it from karmayoga- of which it is a subspecies.

aim that has been set forth, will no longer be tied to saṃsāra by the endless acts of old which cause his bondage Therefore, dispel the doubts of the ātman, which result from beginningless ignorance, by means of the knowledge of the ātman present in your own heart, the knowledge which you have been taught by God, and undertake the yoga which you have been taught by God and engage yourself in work! 42

E KARMAYOGA (continued)

1. *Karmayoga is to be preferred to jñānayoga as a means of attaining the ātman.*

Question God praises on the one hand jñānayoga[204] and on the other hand karmayoga, for in Lecture Two it has been demonstrated that an aspirant to release should first practise karmayoga and afterwards, when his internal organ has been purified, practise jñānayoga[205] On the other hand it has been said in Lectures Three and Four[206] that even with regard to a person who is qualified for jñānayoga karmayoga is superior to jñānayoga as a means of attaining the ātman Now, which one of the two, karmayoga or jñānayoga, is really the better means of attaining the ātman, i e., which one is more easily practicable and more rapidly efficacious?[207] 5, 1

Answer. Both karmayoga and jñānayoga are even for a person entitled to practise jñānayoga equally autonomous means of attaining beatitude But karmayoga is better than jñānayoga Why? Because a karmayogin who, being completely satisfied by the cognition of the ātman implied in karmayoga,[208] does not desire anything different from the ātman and consequently does not hate anything, and who resignedly endures the pairs of opposites, has for ever taken a firm stand in knowledge[209] Such a one will find no difficulty in loosening his bonds, for he is firmly fixed on karmayoga which is easy to practise If one were to teach that karmayoga and jñānayoga[210] have different results in that karmayoga only results in jñānayoga and that jñānayoga alone 2 3 4

[204] *saṃnyāsaṃ karmaṇām* G = R. *jñānayogam.*
[205] see ad 2,53
[206] resp 3,4-8 and 4,16-24
[207] *saukaryāc chaighryāc ca,* terms adopted from GAS 9
[208] see G 4, 18-23
[209] *nityasaṃnyāsī* G = R. *nityajñānaniṣṭhaḥ, saṃnyāsa* in the sense of 'knowledge" (cf *akarma* in G 4 17, n 181), derived from the equation *saṃnyāsa-* = *jñānayoga-* (n. 204), in 6 1 it will be said that karmayoga implies jñānay but the latter not the former
[210] = G *sāṃkhya-* 'knowledge of the ātman" (cf supra ad 2, 39, n. 77)

of all attitudes caused by that misconception, such as possessiveness and the like. By this knowledge one will perceive in one's own ātman the beings which one knows to exist in a plurality of forms. Then one perceives that all beings exist totally in God, for the ātman is equal to God's being when it is exempt from name-and-form: all ātmans, if
36 free from prakṛti, are equal to one another[198] and to God.[199] Even if a man is the worst of sinners, he will in virtue of this knowledge of
37 the ātman lose the wickedness which was peculiar to him before. The knowledge of the proper form of the ātman annuls the previous acts which adhere to the ātman and have been piled up since beginningless
38 times. Nothing in the world purifies more than this knowledge; therefore it annuls all evil. He who has reached perfection by practising karmayoga daily in its form of knowledge in the above manner, will in due time and of his own accord find this knowledge about his own
39 ātman.[200] He who believes that the said knowledge will increase, who has focused his mind thereupon and who restrains his senses and keeps them away from all other objects, will soon reach the aforesaid stage of maturity and acquire that knowledge; soon thereafter he will attain the supreme nirvāṇa.[201]

40 When a man does not acquire this knowledge by having it taught him, when he does not strive to increase this knowledge if it is taught him, and when he is doubtful of this knowledge, then he will perish. When this knowledge is doubted, then neither the worldly ends of man[202] — dharma, artha and kāma —, nor man's supreme end — release — can be achieved, because all ends of man can only be achieved through the acts which are prescribed by the śāstras and because the achievement of ends through acts presupposes the presence of the decisive knowledge that the ātman is different from the body. There-
41 fore, he who doubts this knowledge will find no happiness at all. That man, however, whose acts do have the form of knowledge, whose doubts of the ātman are dispelled, in the manner that has been explained, by the knowledge of the ātman, and whose mind[203] is focused on the

[198] R. refers to G. 5,19 *nirdoṣaṃ hi samaṃ brahma* (= the totality of the ātmans).

[199] R. refers to G. 14,2 and MuṇḍUp. 3,1,3: the ātman is equal to God in so far as it is separated from prakṛti.

[200] V.: *atrātmanīti viṣayasaptamī.*

[201] *śāntiṃ* G. = R. *nirvāṇam* (cf. G. 6,15), *nirvāṇa-* being the effect of *śānti-* (cf. 2,71-72); *nirvāṇa-* should be taken in the sense of 2,72 (see n. 111): *sukhaikatānam ātmānam.*

[202] as supra st. 31.

[203] *ātmavantam* G. = R. *manasvinam.*

results in the contemplation of the ātman, then one's knowledge would
5 be incomplete Both in fact have one and the same result, for both result in the contemplation of the atman and are, therefore, optional[211]

6 Still, there is no jñānayoga without karmayoga When a person, who is accustomed to reflect on the atman,[212] practises karmayoga, he will have no difficulty in completing the karmayoga and he will soon reach the ātman[213] of his own accord, whereas a person who practises jñanayoga will find it very difficult to complete his jñanayoga and
7 therefore he will reach the ātman only after a long time When a man practises karmayoga his manas[214] will be purified because the acts prescribed by the sastras to which he devotes himself are propitiations of God and therefore pure in themselves He will meet no difficulty in controlling his manas as his manas is concomitant with the acts which he performs[215] consequently he will subdue his senses His atman is the atman of all beings because his devoted practice implies the realization that the atman is essentially non agent[216] Such a one, active though he be, will not be tied by the misconception that the ātman is prakrti and therefore he will soon attain the atman Hence it is clear that karmayoga is superior to jñanayoga because it is more easily practicable and more rapidly efficacious

2 *The realization that the ātman is non agent*

8—9 He who, in virtue of his true knowledge of the atman,[217] avows that the sensoreal and motorial senses and the pranas operate in their own objects will thereby know that he himself does not do anything, in other words, he knows that this agency is effected by the natural conjunction of his proper form with senses and pranas rooted in karman and does not result from the proper form of his ātman[218] whose proper
10 being is knowledge and nothing else If a person has in this manner

hence jñānayoga (st 4) hence jñanayogin (st 5 cf n 118)

[211] expl of G *ekam*

[212] = G *munih* see supra n 103

[213] = G *brahman* cf my remarks in Ch V

[214] *visuddhātmā* and *vijitātmā* G = R *-manā*

[215] cf n 122

[216] *kartr ātmano yāthātmyānusaṃdhānaniṣṭhatayā* "because he is firmly fixed on the true realization regarding the agency of the ātman (same expression supra ad 4 16 n 181) R because of this knowledge (sc that the atman being not agent stands in no relation to prakṛti) all atmans are equal differences being brought about by prakṛti R refers to G 5 19

[217] *tattvavit* G = R *ātmatattvavit* 'who knows the ātman to be an entity of its own kind

[218] in the text *mama* stands for *ātmanah*

3. experiences which the different agents have of the results of their acts.

Question. Then what brings about agency, acts and the experiencing of results?

Answer. The vāsanā of the prakṛti[222] which is an effect of the misconception that gods etc. constitute the ātman; this misconception itself is an effect of the ātman's conjunction with the forms of gods etc. and this conjunction is an effect of ever previous karman that has been brought about in beginningless times.

15 Therefore the ātman does not take away the sufferings of a being — a son etc. — which is dear to the ātman because the ātman is related to it; nor does the ātman take away the happiness of a being because that being is odious to the ātman;[223] for the ātman does not have a body that has anything in common with any body of gods etc.,[224] so that the ātman is neither related to anyone nor vexed with anyone. All this is the effect of vāsanā.

Question. But how then is it possible that such a vāsanā, which is contrary to one's proper nature, originates at all?

Answer. Because a person's knowledge is entirely concealed by his previous karman which serves to qualify that person to experience the results of his acts; this previous karman is incompatible with knowledge. While concealing this knowledge that karman produces the ātman's conjunction with a body and produces at the same time the misconception that the ātman is this body. This misconception produces its own vāsanā as well as that of the acts corresponding to this misconception. From this vāsanā again arise the misconception that the ātman is prakṛti, and all kinds of activity which are rooted in this misconception.

4. *Ignorance sublated by knowledge.*[225]

16 When however this ignorance, this accumulation of beginningless and endless acts, which conceals the knowledge of the ātman, is sublated by the knowledge of the ātman produced by the teaching of the truth about the ātman, and when this powerfully purifying knowledge is enriched by daily practice, then this natural supreme, restrictionless and limitless knowledge reveals to the ātmans[226] everything as it is,

[222] *svabhāvaḥ* G. = R. *prakṛtivāsanā.*
[223] read *kasyacit pratikūlatayānabhimatasya.*
[224] expl. of G. *vibhu-*.
[225] R. connects this with G. 4,36-37.
[226] from the plural *teṣām* (sc. *ātmanām*) R. derives a further proof of the

just like the sun The express mention in the text of the distinct individuality of atmans which exist in a plurality, side by side with the word knowledge, proves that this knowledge is an essential quality of the ātman[227] The illustrative comparison just like the sun makes clear that the relation knower knowledge is as that of luminosity luminary[228] So it is an established truth that at the stage of samsāra the knowledge is restricted by acts, and that at the stage of release this knowledge shines in its fullest measure Therefore, when one has formed such positive decision[229] to contemplate the atman, when one has fixed his mind upon it and when one practises this knowledge in preference to anything else because it is one s highest object, then the old impurities will be washed away by the knowledge which is practised in this way and one will attain the ātman in that pure form from which one will never more return to samsāra the ātman in its essential form 17

5 *The equality of the ātmans*

He who knows the proper form of the atman[230] will see that same form in the atmans of all other creatures — however dissimilar these creatures may appear —, because all atmans have only one form, knowledge Inequality is of the prakrti, not of the atman Consequently one will perceive that the atmans are the same in all creatures, because all have the same form, knowledge Now, at the stage where the means of release are executed,[231] i e in samsara, an aspirant will succeed when his manas is in the said manner focused on the equality of the ātmans All atmans are equal to one another, as long as the ātman-substance[232] is not conjoined with prakrti In other words, a man is 18 19

existence of a plurality of atmans as declared in 2 12 (to which he refers), the fact that all ignorance has been sublated (*ajñānam nāsitam ātmanaḥ*, st. 16 b) proves that this plurality cannot be effected by upādhis (this against Yādava), for in enlightenment no upādhis can be left.

[227] the doctrine of *dharmabhūtajñāna* , see Srinivasachari, VA., p. 17 24, Varadachari Theory of knowledge, p. 62.

[228] So curiously Āpte s text *jñātṛjñānayoḥ prabhāprabhāvator avasthānam,* which would mean that the *jñātṛ-* is a dharma of jñāna! If *ādityavat* is to be connected with *jñānam* it should be explained by sun *light* (so V), the relation knower knowledge would be as luminary luminosity (prabhāvatprabhā) which indeed is the case (cf ÇBh 1 1 1, p. 41 (Th. p. 59)) the text could be restored *jñānajñātroḥ prabhāprabhāvator*

[229] *tadbuddhayaḥ* G = R *tathā vidhātmadarsanādhyavasāyāḥ*, for *adhyavasāya-* characterizes *buddhi-* (cf supra ad 2,41)

[230] paraphrasis of G *paṇḍitāḥ*

[231] = G *iha* "here on earth, before release"

[232] *brahman-* G = R. *ātmavastu*

released when he realizes that the atmans are equal to one another because essentially they all have one and the same form, knowledge

20 *Question* What qualities should a karmayogin possess if he desires to reach that stage of matured development of his knowledge at which he may perceive that all atmans are equal?

Answer He learns to know the proper form of the atman[233] by the teachings of sages who know the ātman as an entity[234] He is diligent in practising that knowledge and throws off the delusion that the atman is the body He remains fixed on contemplating at his pleasure the atman as an eternal principle In consequence of all this he feels neither joy nor hatred when he experiences pleasant or unpleasant things of

21 the prakrti A person who in this manner turning away his manas from objects other than his atman finds his sole happines in the atman within himself, will no longer practise prakrti, for now his manas is qualified to practise brahman and he finds the everlasting bliss which is the experience of brahman or the atman[235]

22 It is not difficult to give up experiencing the prakrti, for one will find that these experiences which result from the contacts of the senses with the objects, are ephemereal and productive of suffering he who

23 knows what they are will not enjoy them When a man at the stage of samsara,[236] where the means to release are executed, is capable of conquering the violence, which is effected by desire and anger, by his longing for the experience of the atman, then he is capable of experiencing the atman,[237] as soon as he is released from his body he will attain

24 the bliss of experiencing the atman[238] A yogin is brahman[239] and attains the blissful experience of the atman when he completely renounces the experiencing of the external objects, finds his sole happiness in experiencing the atman, is fixed totally on the atman, increases his happiness only by contemplating the atman and its qualities,[240] and

25 restricts his knowledge to the atman alone Then, when he is released from the pairs of opposites, when he has subdued the manas and

[233] = G *brahmavit* *brahman-* being *ātmavastu*

[234] R *tattvavidām* to be explained as supra n 217

[235] *brahmani* G = R *sthirarūpātmāvalokanapriyānubhave*, where *sthirarūpa* is adjectival to *anubhava* (cf n 220)

[236] = G *ihaiva* n 231

[237] = G *yuktaḥ* < qualified for

[238] = G *sukhi*

[239] here and infra *brahman* is to be explained by 'atman for a slightly, though not essentially different interpretation of *brahmanirvāna* see ad 2 72

[240] these qualities being nityatva jñānatva ānandatva akarmavaśyatva etc. (V ad 6 35)

focused it on the ātman, when he is interested in all that is salutary to all creatures in so far as they are ātmans,[241] and when he is absorbed in the contemplation of the ātman, then all his impurities which are incompatible with the attainment of the ātman will be washed away and he will attain the beatitude of brahman. When a man is possessed of all these qualities, he will find no difficulty in attaining brahman; those who are exempt from desire and ange., who are wont to exert themselves and who have subdued and conquered their manas, have the beatitude of brahman within their reach. 26

6. *Yoga.*[242]

A man may be released, not only at the stage where the means for release have been brought to a successful end, but already at the stage where they are being executed — in saṃsāra —, viz. by practising Yoga: Having completely stopped the functioning of the external senses, sitting with his trunk straightened in a posture[243] proper to yoga, equalizing his inhalatory and exhalatory breath circulating in his nose, he lives contemplating the ātman. His senses, manas and buddhi are no longer capable of anything except operating at the contemplation of the ātman, and — his sole object being release — he has lost all desire, fear and anger. 27—2[illegible]

To conclude, the karmayoga, which involves the obligation of performing periodical and occasional acts and which culminates in Yoga, is easy to practise: he who knows that God is the enjoyer of sacrifices and austerities, the supreme Lord of the worlds,[244] the friend of all' beings, will meet no difficulty in practising karmayoga, for karmayoga is worship of God, and all beings worship their friends devotedly. 29

III THE CONTEMPLATION OF THE ĀTMAN

1. *Karmayoga leading directly to the contemplation of the ātman.*

A person who does not aim at the results of his acts but who regards the acts themselves as his sole aim because they are propitiations of 6, 1

241 R.: *ātmavat sarveṣāṃ bhūtānāṃ hiteṣu niratāḥ.*
242 R.: this is the end and apex of karmayoga; as such it is equivalent with *yoga-* in the sense of "contemplation of the ātman" (2,53); the yoga is further discussed in Lecture 6.
243 or: on a seat (*āsana-*), cf. 6,11.
244 R. refers to ÇvetUp. 6,7.

God and does not intend to gain anything by them, is firmly fixed on jñanayoga[245] as well as on karmayoga which are both means of the attaining yoga or the contemplation of the atman But a person who is solely fixed on jñanayoga[246] is not fixed on the karmayoga as well, such a one is devoted exclusively to knowledge as his means of release, whereas a man who is devoted to activity has both activity and know-
2 ledge Karmayoga, as defined above, also implies knowledge that which is called jñanayoga[247] by those who know the proper form of the atman is actually karmayoga A man, who has not yet realized what the atman is, and therefore not freed himself from the misconception that the atman is prakrti, cannot be[248] a karmayogin who practises one of the kinds of karmayoga which have been enumerated above

3 By karmayoga alone one is able to succeed in yoga because in karmayoga one does not risk being negligent about it When a man aspires to the contemplation, i e to release,[249] karmayoga will cause him to succeed, only when the contemplation of the atman has already been secured,[250] will jñanayoga, i e inactivity, cause him to succeed, or, in other words, a man must perform acts until he has attained release
4 Now, when has a man attained yoga? When the yogin is no longer able to interest himself in the objects of prakrti differing from the atman or in corresponding acts, because naturally he does not experience anything but the atman, for then all delusions have gone When a man wishes to attain yoga, then he can only do so by practising karmayoga, for at that stage one is still unable *not* to experience the objects and therefore karmayoga is one's *only* resource, because karmayoga means
5 practising one s interest in objects However, one should save oneself by disengaging one's mind from its interest in objects and not perish
6 by neglecting to do so In the first case the manas[251] will be one's friend, in the latter it will be one s enemy and bring about the opposite of beatitude

[245] *saṃnyāsī* G = R *jnānayoganiṣṭhaḥ* cf supra n 204 and n 209
[246] R interprets G *niragniḥ* and *akriyaḥ* as 'not undertaking karmayoga (which involves sacrificial acts 5 29) and therefore exclusively jñanayogin"
[247] = G *saṃnyāsa*
[248] R. quotes G 4 19 to prove that all karmayogins have forsaken this misconception
[249] *ārurukṣor muner yogam* G = R *ātmāvalokanaṃ prāptum icchor mumukṣor*, this sense of *yoga* in G 2 53
[250] *yogārūḍhasya* G = R. *pratiṣṭhitayogasya* (*yoga-* in the sense of n 249)
[251] corresponds to G *ātman-* in stt 4 and 5

-17 There is another way Intemperance is incompatible with yoga, but
18 if one is temperate, then yoga will untie one's bonds When the intent
citta is constantly and invariably fixed and when one has lost all desire
19 for any object, then one has attained yoga -[58] The atman is like a lamp
shining unflickeringly because it is sheltered so the atman shines with
motionless knowledge because all other activities of the mind have
20 ceased In yoga the citta, in which all activities have ceased, rejoices
in incomparable felicity In yoga a man perceives the ātman with his
21 mind,[259] is satisfied with it and indifferent to all other objects In yoga
a man enjoys perfect bliss which is beyond all senses and only compre-
hensible by the buddhi of the atman Once a man is in yoga he will
not be able to move from his condition[260] because while in yoga he
22 enjoys boundless bliss Once a man has attained yoga he does not wish
for anything else when he has awaked from yoga, and when one is
constantly in yoga, no grievous suffering can disturb one's equilibrium
23 This is the yoga which is called knowledge, the knowledge strictly
opposite to conjunction with suffering,[261] and this knowledge a man
must possess And to acquire it he must begin with this decision that
the yoga is such as described above and thereafter practise this yoga
with a happy cetas

3 *Desire and how to conquer it*

24 There are two kinds of desires 1 those resulting from contacts,
2 those resulting from wishes Of these two kinds only the latter can
be relinquished and that may be done in virtue of the realization that
they have nothing to do with yoga As to the former, desires resulting
from contacts, one may reliquish the joy or hatred which one feels with
25 respect to them When one has done so and then withdraws the totality
of the senses from all objects and gradually abstains from everything
that is not the atman by virtue of the buddhi — the one concerned with
distinction[262] —, then one must submerge the manas entirely in the
26 ātman and think of nothing but the atman And wherever the manas
— which does not remain constantly fixed on the atman on account

[258] *yuktaḥ* G = R *yogārūḍhaḥ* in the above sense (n 250)
[259] *ātmanā* G = R *manasā*
[260] *tattvataḥ* G = R *tadbhāvād* 'on account of being yoge sthitaḥ"
[261] R. *taṃ duḥkhasaṃyogaviyogam duḥkhasaṃyogapratyanīkākāraṃ jñānam.*
[262] *dhṛtigṛhītayā* G = R. *vivekaviṣayayā* (sc discrimination between ātman and prakṛti), <dhṛti- in the sense of dhāraṇā? But cf V *prakrāntatadaśithila-tvarūpayā dhṛteḥ*

of its volatile nature — swerves from the atman in search of objects to which it is propelled, there one must strenuously subdue the manas in the ātman, in order to attain incomparable bliss The yogin whose 27 manas is immovably fixed on the atman, whose impurities are thereby completely burned away, whose rajas guna is wholly annulled and who therefore exists in his own proper form,[203] will find perfect felicity which is the experience of the atman without difficulties he will enjoy 28 the boundless bliss which is the experience of the ātman

4 *Four degrees in perfectly developed yoga*

At the highest stage of development of yoga there are four degrees
a The ātmans of all creatures are equal when their proper form is 29 separated from prakrti, for all of them have one and the same form, knowledge, inequality is of the prakrti This proves that a person, who has brought his ātman into yoga, will see similarity in all ātmans when separated from prakrti,[204] he will see that his own atman is in all beings and that all beings are in his own atman, in other words he will see that his own atman has the same form as the ātmans of all other beings and contrariwise, so that he has seen all that is atman when he has seen one ātman[205]
b A man, who has reached the highest stage of development and in 30 the said manner views the equality of God and all atman when the latter exists in its proper form beyond good and evil, will view God in all ātmans and all atmans in God, in virtue of their mutual equality he will see by the one what is the other That man indeed views the proper form of the ātman, and God will not vanish out of his sight, for God is equal to that form of the atman, nor will that man vanish out of the sight of God who views in him Himself, when in virtue of his equality to God he views his atman as the equal of God
c At which stage will yoga develop into full maturity? When a yogin 31 who views his ātman in all beings becomes one with them because all have the same form of unrestricted knowledge, and when he renounces the differences of the prakrti and devotes himself steadfastly to God, then — whatever condition he is in, even at the moment of awaking

[203] *brahmabhūtam* G = R. *svasvarūpeṇāvasthitam*, *brahman-* equated with ātman.
[204] *sarvatra* G = R. *prakṛtiviyukteṣu ātmasu*
[205] R. quotes in support G 6,33 (*sāmyena*) and 5,19 (*samam*)

from yoga — he will always view his equality to God in his own ātmans and in all beings.[206]

32 d. He reaches the summit when he no longer perceives any difference between happiness and suffering of his own ātman and those of other ātmans inasmuch as his ātman and the ātmans of other beings are mutually comparable and as all ātmans are equal and have no relations.

5. *How to hold one's manas.*

33 *Question.* It has been said that yoga is: perceiving that all beings are equal: that ātman is equal to ātman because all ātmans have the same form, knowledge, and that the ātman is equal to God in so far as both are not subject to karman. But Arjuna does not see how it is possible that yoga can ever be permanent, considering the volatility of the
34 manas: for the manas is by nature too volatile to allow the puruṣa to fix it permanently on one point, even if that point be one among the objects at which the manas is incessantly operating, and so the manas vehemently carries the puruṣa off. Therefore Arjuna thinks that it is not less difficult to hold the manas in order to concentrate it on the ātman — which moreover is the opposite of the objects at which the manas operates with so little concentration — than to hold a gale with a fan. So he asks God to tell him how the manas could be held.
35 *Answer.* In spite of the volatility of the manas, which indeed is undeniable, it is possible to hold the manas, viz. by fixing the manas on the ātman; this may be done by practising the knowledge of the qualities of the ātman and by taking an aversion to the objects
36 themselves by realizing their deficiency.[207] When a man does not control his manas,[208] then all his efforts to practise yoga will remain fruitless. A man however who has subdued his manas by practising karmayoga which is a propitiation of God and implies knowledge,[209] will be able to reach this yoga — which is the perceiving of equality — when he aspires to it.

[206] *mayi vartate* G. = R. *mām eva paśyati svātmani sarvabhūteṣu ca sarvadā matsāmyam eva paśyati*; the ātman is equal to God in so far as it is not subject to karman even as God.
[207] paraphrasis of G. *abhyāsa-* and *vairāgya-* resp.
[208] *asaṃyatātmanā* G. = R. *ajitamanasā*.
[209] *vaśyātmanā... upāyataḥ* G. = R. *pūrvoktena madārādhanarūpeṇāntargatajñānena karmaṇā jitamanasā*: from *upāya-* in the sense of "*sādhana-*".

6 *The fate of a faithful but unsuccessful yogin*

Question[270] But what is the fate of a man who devotes himself faithfully to yoga but is unable to bring it to a successful end, because his efforts are too defective and the course of yoga is so severe, and who allows his manas to swerve? Would he not perish for failing in two respects,[271] like a cloud, torn from a large cloud, which cannot reach another cloud but perishes in between? On the one hand he is not devoted to a means of achieving a worldy end[272] — heaven etc —, on the other hand he loses his way to brahman Now, God alone may solve this uncertainty, for God alone has always immediate evidential knowledge of everything[273] 37 38 39

Answer A man who attempts yoga faithfully will perish neither here nor beyond, that is, neither by the frustration of his desires for the pleasures of prakrti as well as for the experience of brahman, nor by falling back to his starting point which is a grievous suffering On the contrary, a man who practises the incomparably auspicious yoga will never perish in present, past or future 40

Question Then what happens to him? 41

Answer When he has reached the worlds which are allotted to those who have lived well, then the excellence of yoga — which is a means to knowledge — will allow him to enjoy in those worlds the good pleasures, desirous of which he swerved from yoga, and to enjoy them during timeless ages expiring with his desire for those pleasures Then, when his desire has gone he will — in case he swerved from yoga at the very beginning — in virtue of that yoga be born in a family of pure and rich people who are qualified to start the course of yoga, in case he swerved at an advanced stage of yoga, he will be born in a family of yogins who practise[274] and teach yoga Such a twofold birth[275] is rarely met with in the common world, and then only through 42

[270] R Arjuna puts this question in order to hear exactly how powerful karmayoga is (referring to G 2 40) — this power or excellence (*māhātmya-*) being derived from the implied knowledge of the atman as well as from the Yoga in which it culminates (5,27 29) — and how powerful this Yoga itself is.

[271] viz in the attaining of the puruṣarthas (dharma artha and kama) and that of the paramapuruṣartha mokṣa

[272] so R. explains G *apratiṣṭhitaḥ*

[273] *tvadanyaḥ* G = R. *svataḥ pratyakṣeṇa yugapat sarvaṃ sarvadā svata eva paśyatas tvatto 'nyaḥ*

[274] read *dhīmatām* for *śrīmatām* *dhīmatām* G = R. *yogaṃ kurvatām*

[275] R. connects the singular *janma* with two kinds of birth described in stt. 41 and 42.

43 yoga In that new existence he will find again that same stage of developments of yoga which he left in his previous life Like a man awakened from his sleep he will strive so strenuously that no impe-
44 diments will prevent him from gaining his end The excellence of yoga naturally[276] sends a man who has practised yoga in a former life, back to yoga willy nilly In case a man swerved with his manas before he had acquired knowledge of yoga but was desirous of knowing it, he will receive again his desire Consequently practising karmayoga he will rise beyond prakrti[277] and, being released from his bonds,
45 attain the atman which solely comprises knowledge and beatitude It is through knowledge that a man is born in a perfect condition, devoid of all impurities of good karman accumulated in beginningless times, and that he, though having swerved before, attains the highest end
46 if he strives after it with all his efforts The yogin, being firmly fixed on an aim of man that is superior to all man's ends, is superior to those who aspire to man's ends by means of austerities or of any knowledge other than that of the atman, or by means of ritual ceremonies Therefore one should be such a yogin

47 Here ends the explanation of the Contemplation of the individual atman which is propaedeutic to the Paravidya and which has been taught by Prajapati[278] Now the Paravidya, or the knowledge of the Most High, is praised It is said that superior to the yogins of all kinds[279] is that yogin of whom God will now proceed to speak Compared to this yogin all yogins who resort to austerities etc are as inferior as mustardseeds compared to the Meru God considers that this superior yogin is he who has fixed his manas[280] on God because his excessive love of God adding something to his nature that others lack, he cannot find any support but God, who strives diligently[281] to attain God because his love is too ardent to allow him to be, if only for a single moment, separated from God and who worships God through bhakti

[276] "naturally = G *hi*, at which R remarks *prasiddhaṃ hy etad yogamāhātmyam ity arthaḥ*

[277] R.s expl of G *sabdabrahma* 'the brahman capable of being called gods, men etc, hence prakṛti"

[278] cf n 113

[279] R takes *yoginām* in ablative sense *yogibhyo yuktatamaḥ* the best yogin of all for this yogin (the bhakta) is not included in the four degrees of supra st 29 32 these are resumed in yoginām, whereas sarveṣam (separated from yoginām by *api* and also) refers to those (tapasvins etc) summed up in st 46

[280] *antarātmanā* G = R *manasā*, for the manas being the substratum of all various external and internal (sensoreal and mental) activities is "the soul of the interior" [281] G *sraddhavān* thus explained

PART TWO

ON THE PROPER FORM OF THE SUPREME PERSON AND ON THE MANNER IN WHICH HE SHOULD BE WORSHIPPED BY BHAKTI

In Lectures 7-13 the proper form of the Supreme Person, who is the Supreme Brahman, and the manner in which He should be worshipped by bhakti are treated of. It appears from the Vedānta that the worship of God by bhakti is the means of attaining God. The śrutis teach that this bhakti is meditation or reverent concentration and that as such it is the effect of devout representation. Moreover, this reverent and loving meditation or bhakti[282] is as such very dear to man, because the object of bhakti, which is God himself, is very dear to him.[283]

[282] R. quotes ÇvetUp. 3,8 and TaittĀr. 3,12,7 where this worship by bhakti is called 'knowledge'; that this knowledge is synonymous with bhakti R. proves from TaittĀr. 3,12,7 tām eva *vidvān* amṛta iha bhavati / *nānyaḥ panthā ayanāya vidyate*, combined with nāham vedair na tapasā na dānena na cejyayā (i.e. *by no other way*) śakya evaṃvidho draṣṭum dṛṣṭavān asi māṃ yathā // bhaktyā tv ananyayā śakya aham... *jñātum* (G. 11,53-53). Cf. ÇBh. 1,1,1 p. 8 ff. (Th. p. 13 ff.); further he quotes BĀU. 2,4,5; 1,4,5; ChUp. 7,26,2: MuṇḍUp. 2,2,8 where it is called 'meditation' (*dhyāna-*); according to R. these śrutis prove that bhakti is produced by representation (*smṛti-*, *dhyāna-* being equivalent with *smṛti-*: R. does not admit that self-concentration (*dhyāna- in yoga-*) *is a source of know-ledge*); *for the synonymity of dhyāna-* with bhakti see n. 2.

[283] This R. proves from KaṭhUp. 2,23 nāyam ātmā pravacanena labhyo na medhayā na bahunā śrutena / yam evaiṣa vṛṇute tena labhyas tasyaiṣa ātmā vivṛṇute tanūṃ svām: *pravacana-*, *medhā* and *śruta-* being sources of direct cognition (*anubhava-*) it follows that only a product of *smṛti-* can single out a devotee for election by the Supreme Ātman (so R. interprets *ātman-*); that product of *smṛti-* is bhakti (cf. V. *sa ca varaṇīyatāhetuḥ sādhyo guṇo bhaktir eva*); the devotee's love for the object of bhakti (R. quotes *snehapūrvakam anudhyānaṃ bhaktir ity ucyate budhaiḥ*) causes him to love bhakti itself.

I THE TRUE KNOWLEDGE OF THE PROPER FORM OF THE SUPREME PERSON WHO IS THE OBJECT OF BHAKTI

1 *Which kind of knowledge is meant here*

7, 1 If, then, one has focused one's mind steadily on God and reposes[284] entirely on God because one loves God so dearly that one is unable to exist separated from his being, qualities, acts and dominion, by which knowledge then is one to aspire actively to the attainment of God and 2 is one to know him completely and indubitably? This knowledge will now be explained together with the knowledge[285] of the manner in which God is distinguished from all spiritual and non-spiritual beings 3 Through this knowledge God will be known completely This knowledge is very rare Among the thousands of people qualified to observe the sastra, no more than a few may aspire to siddhi, among the thousands who might aspire to siddhi, no more than a few may attain siddhi[286] by knowing God, among the thousands who might know God, no more than a few may know God as He really is In other words, there is actually no one who is capable of knowing God as He really is[287]

2 *God's two prakrtis*

4 God has two prakrtis, a lower and a higher one The lower one is the prakrti of this world consisting of endless various objects, means and occasions of material experience and divided into eight categories, viz the five primordial elements and their qualities senses and mind,[288] 5 Mahat[289] and finally Ahamkara God's higher prakrti however, is not of the same order as this non spiritual prakrti which solely consists of the objects experienced by the spiritual beings, but it is constituted by the spiritual beings themselves, the jīvas This is God's chief prakrti, for the spiritual beings experience the lower, non spiritual material 6 prakrti The higher, spiritual prakrti supports the material one Now

[284] *āsraya*

[285] *jñāna* and *vijñāna*, *jñāna* is knowledge of a single object, *vijñāna*- (knowing from) knowledge of the difference between more objects, cf supra n 160

[286] R separates *satatām* and *siddhānām*, taking *api* in the sense of *ca*

[287] R quotes G 7 19 26

[288] G *manas*- is taken as the co ordinating organ of the senses and therefore indissolubly connected with them

[289] G *buddhi*- is taken in its Samkhyan sense of *Mahat* to distinguish it from *buddhi*- as a mental attitude (supra G 2 41)

all beings composed of cit and acit, from Brahma to tuft of grass, whether existing in a superior or in an inferior condition, originate from these two prakrtis of God, and so they are of God Therefore God is their origin and their dissolution, and He is their sesin[290] And God is [7] absolutely superior, not only because He is the cause of his two prakrtis which are themselves the causes of all things, and not only because He is the sesin even of the spiritual beings which are themselves the sesins of the non spiritual, but also because He possesses such qualities as knowledge, power, force etc[291] All spiritual and non spiritual things, whether effects or causes, constitute God's body and depend on God who is their atman[292]

3 *God as prakarin*

As has been already explained above, God, the Supreme Person, [8—11] is modified by all existent beings and things which modify him by constituting the body of which He is the atman From this point of view all words express God So, by applying the grammatical rule of samānādhikaranya or functional co ordination,[293] God is said to be the quintessence of all entities All these entities[294] with their peculiar individuality and characteristics have originated from God, are sesas of God and depend on God inasmuch as they constitute his body, and God himself is modified by all these entities of which He is the atman These entities, which are of the nature of sattva, rajas and tamas and [12] which exist in this world in the forms of body, senses, material objects and their causes, depend on God whose body they constitute God himself, however, does not depend on them The relation of God to his body is not the same as that of the individual atmans to their bodies With the latter the bodies, though depending on the atmans, serve some purpose for the sustenance of the atmans within them To God his

[290] R quotes SubalUp 2, VP 1 2,24 6 4 38-39, BĀU 3 7 (M)

[291] in other words God is not only relatively (as the immanent God) but *also* absolutely (as the transcendent God) superior the qualities are the *kalyānagunas*, cf supra n 4

[292] R quotes *BĀU 3 7, 3 22* (M) and continues *ātmaśarīrabhāvenāvasthānam ca jagadbrahmanor prasiddham brahman-* is here as elsewhere (e.g 8,3) taken as the collective ātmans *ātman* is the Supreme Ātman.

[293] defined by R (*ÇBh 1 1 1, p 59, Th p 79*) *pravrttinimittabhedenaikārtha-vrttitvam sāmānādhikaranyam* co-ordination (of several terms) means the function of these terms to signify one object, there being a different purpose for the application *of each different term* , I may refer to Lacombe, Notes 242, ASV p. 107 f , Srinivāsachari, VA. pp. 38 f and 228 f

[294] enumerated in BhG 7,8-11

13 body serves no purpose at all, it serves to nothing but his sport[295] God is beyond all entities of sattva, rajas and tamas nature, because of his auspicious qualities which are peculiar to him and because these entities are modifications of him But, although God is eternal and always forms a unity in himself, He is not known to the world constituted by gods, men, animals, immovables etc, for the world is perplexed by the entities consisting of gunas, however small and transient they may be, which are the material objects to be experienced by means of body and senses in accordance with previous karman

4 *This knowledge is obscured by God's māyā, but this māyā may be overcome through prapatti*

14 *Question* How is it possible that all kinds of experiencing beings come to think that the entities consisting of gunas, which are very inferior and transient, are fit objects of experience, while God himself exists who is boundlessly abundant bliss, who is eternal and always forms a unity in himself and who is superior to these entities which are only modifications of himself?

Answer The reason for this is God's maya which consists of gunas and which, being created by the sporting God,[296] is difficult for anyone to know This absolutely real maya[297] causes the proper form of God to be obscured and one's own being to be thought of as the only fit object of experience So being perplexed by God's maya,[298] the whole world is ignorant of God whose real being is boundless bliss Only those who resort to God relinquish maya and worship him alone[299]

15 *Question* Why, then, does not everyone resort to God by prapatti as a first step to bhakti?

Answer Because those who are of evil karman do not resort to God

[295] on *līlā* cf n 12

[296] *daivī* G = R *devena krīḍāpravṛttena māyayā nirmitā*

[297] This against Ç who holds that maya is neither real nor unreal R takes *māyā* in the sense of miracle working instrument of power and compares it with the miraculous weapons of lore (quotes VP 1 19 20), therefore the term cannot mean illusion a mayavin (illusionist) may suggest a certain notion (*buddhi*) to a person and that notion may have an illusory object but in itself it is real enough This sense of miracle working or illusion creating influence' holds always good the sense of *māyā* 'illusion is secondary (*aupacārika*) like *the cottages cry for the inhabitants of the cottages cry* cf ÇBh 1 1 1 p 102 (Th p 125) and my remarks Ch III

[298] R recalls ÇvetUp 4 19 *māyāṃ tu prakṛtiṃ vidyān* (here *m* is to be taken in its secondary sense 'thing influenced by *māyā*) *māyinaṃ tu maheśvaram*

[299] *māyāṃ taranti* BhG = R. *māyām utsṛjya mām evopāsate*

a *Four groups of people who do not resort to God*

These people may be divided into four groups which are more wicked successively [300]

1 Those [301] who have false knowledge who take interest in the objects of prakrti, because they are ignorant of God's proper form,
2 those [302] who in the above way do know that it is the atman s sole essence to be a sesa of God, but think that likewise it is the sole essence of the material objects to be a sesa of themselves because though knowing that the atman is equal to God s proper form, they are not capable of longing for God,
3 those [303] whose knowledge of God and his dominion is nipped in the bud by deceitful reasonings which contend that such a knowledge is impossible,
4 the worst of all, those [304] who have positive knowledge of God and his dominion but hate God for it

b *Four groups of people who resort to God*

Those who are of good karman do resort to God and worship him lovingly They too are divided into four groups each subsequent group being better than the preceding, as its prapatti is more distinguished in proportion to the over balance of their good karman 16

1 those [305] who have lost their foundation and their power and wish to get them back,
2 those [306] who aspire to power which they never possessed,
3 those [307] who aspire to acquire knowledge of the atman as an entity different from the prakrti,
4 those [308] who know the proper form of the atman whose sole essence is to be a sesa of God [309] and do not stop at the mere knowledge of

[300] parallel with the *caturvidhāḥ sukṛtinah* of BhG 7 16
[301] G *mūḍhāh*
[302] G *narādhamāḥ*
[303] G *māyayāpahṛtajñānāḥ* *māyā* is given the sense of *kūṭayukti* in keeping with his above demonstration 'suggestive sophisms
[304] G *āsuraṃ bhāvam āśritāḥ*
[305] G *ārta*
[306] G *arthārthī* both *ārta-* and *arthārthin-* belong to the same category that of the aspirants to *aiśvarya-* (*aiśvaryārthins*)
[307] *jijñāsu-* G = R *kaivalyārthin* aspirant to knowledge of the *kevala ātman-'* R adds *jñānam evāsya svarūpam iti jijñāsuḥ*, which V explains *jñānam iha śuddhātmānubhavarūpam*
[308] G *jñānī* aspirant to God
[309] R. cites BhG 7.5.

the ātman as an entity different from the prakṛti but wish to attain God himself, because they know that God alone is the highest aim to reach

6 *The jñānin is superior to the three others.*

17 Among these four the last mentioned the jñānin, is the foremost, for to him God is the only one to be reached and his union[310] with God is forever The others are only united with God as long as they have not fulfilled their personal wishes The jñānin is lovingly devoted[311] to God alone, whereas the others are devoted to their own ambitions as well as to God as the means of realizing them Besides, the jñānin loves God so dearly that God himself cannot express how much he loves Him,[312] for his love is beyond quantity;[313] and God

18 loves the jñānin as dearly as the jñānin loves God The others may be called friendly[314] in so far as they worship God, for he who accepts anything from God is of God who grants all But the jñānin is regarded by God as Himself, that means, God considers the maintenance of his own ātman to depend on his worshipper's ātman, for such a one approaches God as his highest attainable end because without God he would not be able to maintain his ātman, therefore[315] God is not able to maintain His atman without him and so he is His ātman[316]

19 This prapatti or resorting to God presupposes the knowledge that the ātman is essentially a śeṣa of God and therefore it does only appear after numerous auspicious births Moreover, one will rarely meet a person in this world who after many virtuous lives has come to know that it is his sole essence to be a śeṣa of God[317] and that his own proper form, existence and activity depend on God who is the supreme One on account of his innumerable auspicious qualities,[318] and with this knowledge resorts to God in order to worship him, reflecting that for these reasons God alone is the highest attainable end and that God

[310] *yoga-*
[311] *bhakti*
[312] R *atyarthaśabdo* (sc in G 7,17) *'nabhidheyavacanaḥ*
[313] *iyattārahita-*, R cites Prahlada's love in VP 1,17 39 as an illustration
[314] G *udārāḥ*, V remarks *jñānino 'tyarthapriyatvavacanād anyeṣām api kimcit priyatvaṃ phalitam*
[315] V explains *sahṛdayānām madabhiprāyavidām caitad vyaktam ity abhiprāyaḥ*
[316] V regards this as a hyperbolical praise of the devotees of God
[317] R refers to G 7,5
[318] R refers to G 7,6cd-12

is everything which makes him resort to God and everything which he may wish for himself[319]

7 The resorting to mere divinities

All men in this world, who are constantly accompanied by the (20) vāsanā of their guṇa-determined condition,[320] allow their knowledge of God's being to be expelled by their desires which correspond with their vāsanā and consist of guṇas, and they resort to other divinities like Indra to have their desires materialized by means of certain observances[321] meant to propitiate only these divinities, and they *do not* know God's proper form But these divinities too constitute God's (21) body, therefore, if out of ignorance[322] one wants to worship devoutly and faithfully such a one of God's bodies — Indra and the like —, then God will make one's faith unswerving and unhindered because in fact one has faith in a body of His although one does not know that Moved by such faith one will proceed to worship that divinity and (22) consequently one will receive from it all that one desires from it, but it is God who grants these desires

Still, the reward of one's worship of mere divinities is small and (23) finite, for those who sacrifice to gods will go to these gods and the joy and the life of these gods are limited So when they have been united with the gods they will in due time fall with the gods If, however, one is lovingly devoted to God himself and if one knows that by the very acts by which the gods are worshipped God himself is propitiated, and if one renounces one's interest in a limited reward, one will approach God to please him alone and one will nevermore return to saṃsāra[323] The others, who do not do so, cause even God's (24) descent among men — which is meant to enable them to resort to him — to be insignificant for they do not know that God's supreme being is eternal and incomparable, but are under the delusion that God is only a prince who was not manifest before his life on earth and who has now become manifest[324] for the simple reason that his karman has caused him to become manifest So they do not resort to God and never propitiate him with acts

[319] R derives this sense from the two foregoing verses.

[320] *prakṛtyā niyatāḥ svayā* G = R *vāsanayā guṇamayabhāvaviṣayayā nityānuvṛttāḥ*

[321] G *niyama-*

[322] viz of the fact that gods constitute God's body, R. refers to *BĀU 3.7.9* (M.) compare also GBh. 3.11/12

[323] R. refers to G 8,14

[324] G *vyaktim āpannam* (R. = *prāptam*) 'having become an individual'

8 *Why God is not manifest*

25 *Question* But why then is God not manifest to them?
Answer God is not manifest to all because He is concealed by māyā, that is the kṣetrajña's conjunction with the generic structure of man etc[325] So people do not know God they see in him only the man and do not know that his acts are greater than those of Vayu and Indra, his lustre more brilliant than the sun's, that He is unborn, undying, the cause of all worlds, the Lord of all, and that He has subjected him-
26 self to the generic structure of man only to be a refuge for all Though being acquainted with God who is born a son of Vasudeva's to be a refuge for all and who still retains his divine knowledge of all beings past, present and future nobody realizes that God is his refuge

27 Therefore, people who do know are rare In all their previous lives in the sphere of the pairs of opposites which consist of gunas, people have grown accustomed to their preference for or aversion to these pairs of opposites and in every new existence the vasanā of their custom makes them experience this same perplexity which is brought about by the preference and aversion to which the pairs of opposites are subject And this perplexity drives them to the complete perplexity it becomes their nature to have preference for or take aversion to the pairs of opposites and not to have their happiness and unhappiness depend on their union with and separation from God This latter nature is proper to the jñanin but such a nature is never innate

28 When, however the evil which causes people to have preference for or take aversion to the pairs of opposites is annulled by excellent acts accumulated in numerous existences, then in proportion to the relative excellence of their karman they will successively resort to God as their refuge and being freed from their perplexity they will worship God with firm conviction in order 1 to contemplate the atman distinctly from prakrti,[326] 2 to obtain sovereignty, 3 to attain God[327]
Question How should they live and act?
29 *Answer* When they exert themselves to contemplate the atman

[325] R derives this interpretation from the sense attributed to *māyā* illusion creating influence supra n 237 *yogamāyā* G = R *saṃsthānayogākhyamāyā-vṛta* has the sense of combination entering into *saṃsthāna* generic structure, cf Sinha 49 58

[326] *janmamaraṇamokṣāya* G = R *prakṛtiviyuktātmasvarūpadarśanāya jarāmaraṇa* is taken *aupacārika* for the conjunction of ātman with prakṛti to connect it with the *kaivalyārthins* above

[327] resp the objectives of the kaivalyārthin aiśvaryārthin and jñānin (supra 7 16 and infra 8 1 ff)

distinctly from prakrti, they will know That Brahman, Adhyatma and Karman[328] The second group[329] will know Sādhibhūta and Sādhidaivata All three groups know God in the sacrifices required for periodical and occasional rites, and all of them will in their dying hour know God in a way corresponding to the end to which they aspire

II ON THE THREE GROUPS OF ASPIRANTS

1 *Explanation of terms*

Question What is the meaning of That Brahman, Adhyatma and Karman, which should be known by those who while taking refuge in God aspire to release from old age and death,[330] and what is the meaning of Adhibhūta and Adhidaiva, which should be known by the aspirants to sovereignty? Which of the three groups is specified by the words Adhiyajña? What does it mean? And in what manner do these groups know God in their dying hour? — 8, 1 / 2

Answer That Brahman is the supreme aksara,[331] the totality of the ksetrajñas, the proper form of the atman separated from prakrti, this the aspirants to kaivalya should attain[332] Adhyatma is svabhāva or prakrti that which is not the ātman but is conjoined with the ātman[333] the subtle elements,[334] their vasanā[335] etc , this the aspirants to kaivalya — 3

[328] tad brahma, adhyātmam, karma, sadhibhūtādhidaivam and sadhiyajñam will be explained infra 8 3-9

[329] R *atra ya iti punarnirdeśāt pūrvanirdiṣṭebhyo* (i e the *kaivalyārthins*) *'nye 'dhikārino jñāyante* "on account of the repeated *ye* another group must be meant here' R takes 29 cd *te brahma tad viduḥ kṛtsnam adhyātmaṃ karma cākhilam* to refer to the kaivalyārthins, *sādhibhūta-* and *sādhidaiva* to the *aiśvaryārthins*, and *sādhiyajña-* to all kaivalyārthins, aisvaryarthins and jñānins alike (infra 8,1 ff)

[330] that is the kaivalyārthin, see supra n 326

[331] R *connects paramam* with *akṣaram, on akṣara-* he refers to SubālUp. 2.

[332] aspirants to release (mumukṣu-) through knowledge of the ātman, supra 7,16

[333] *anātmabhūtam ātmani sambadhyamānam* this is contrast to Ç. *ātmānam deham adhikṛtya pratyagātmatayā pravṛttam paramārthabrahmāvasānaṃ vastu svabhāvo 'dhyātmam* ucyate 'that reality, which ultimately is the absolutely real brahman which appears as the individual ātmān imposed on the body"

[334] R refers here to the pañcāgnividyā (ChUp 5,3 9) where the elements are enumerated

[335] V explains vāsanā *tat-* (sc *bhūtasūkṣma-*) *saṃsargopādhijnānakarmavāsanā* 'the compelling habit of knowledge (thought) and action restricted by the natural conjunction of the ātman with prakṛti'.

should relinquish [336] Bhūta is human being etc Karman is the procreative act connected with a woman which causes a human being etc to originate [337] An aspirant to kaivalya should know that all this [338] and all that is connected with it is to be feared and avoided [339]

4 Adhibhūta is the transitoriness of the elements, ether etc A particular development of these elements, naturally transient and individually different, are sound, touch etc with their bases The aspirants to aiśvarya should know that they must obtain these individually different objects, sound etc, and their bases Adhidaivata connotes the puruṣa, it means 'being beyond the pantheon of Indra, Prajāpati etc' The puruṣa beyond the entire pantheon cognizes objects — sound etc — which are different from the objects cognized by the gods The aspirants to aiśvarya must know that they are to cognize these objects

Adhiyajña connotes God He who should be propitiated in sacrifice i e God, who is the ātman of the gods who constitute his body, should be propitiated by sacrifices This should be commonly known by all three groups of adhikārins when they perform the great sacrifices of periodical and occasional ritual

2 *Final conviction in one's dying hour*

5 Finally,[340] he who represents God in his dying hour will attain that
6 form in which he has represented God [341] Whatever form of being a man when dying represents to himself, that very form he will attain after his death And this final conviction is determined by his previous
7 being So, since [342] one's final conviction is determined by that to which one had been accustomed before,[343] one should always represent God day after day until one passes away Therefore perform acts which make you remember God day after day, acts which are proper to your peculiar station and stage of life — e g warfare — as well as periodical

[336] R *tad ubhayam (akṣara-* and *prakṛti) prāptatayā tyājyatayā ca mumukṣubhir adhijñātavyam*

[337] R refers to ChUp 5 9 1 *pañcamyām āhutāv āpah puruṣavacaso bhavanti* to prove that *karman-* ('sacrifice ritual act') has the meaning of "sexual intercourse', because the waters are said to be the seminal flood (ChUp 5 7,2), the fire is the womb (5 8,1), the oblation the ejaculation from which the embryo arises (5 8,2) so that 'the waters become beings of human speech" (5,9,1) Cf my remarks Ch. V

[338] sexual intercourse (*karman-*)

[339] R. connects this with G 8 11 *yad icchanto* brahmacaryam *caranti*

[340] R. this applies to each of the three groups

[341] R. cites Ādibharata's case as an example (VP 2,13,32-33)

[342] explication of BhG *tasmāt*

[343] *abhyasta-, abhyāsa-* "regular practise of a mental activity" cf n. 345

and occasional acts such as prescribed by sruti and smrti Then you will indubitably remember God in your last hour and attain God in the manner which you desire

3 *The same applied to the three groups*

a *The worship of the aspirants to aisvarya and their final conviction*

8—10 While representing God to himself with his mind which in his dying hour remains fixed on God as the result of daily practice and yoga, the aspirant to aisvarya will after his death attain a form equal to God s because of the eminent aisvarya which will be his He will attain the aisvarya which God himself possesses,[344] when he has concentrated his prāna between the brows and then, in virtue of his daily practised worship,[345] with his mind unwavering because all samskaras[346] have been passed, represents God to himself as the omniscient[347] primeval Lord of the universe, the creator of all, subtler than the jiva,[348] whose proper form is of another order than everything else and who is possessed of a divine form peculiar to none but Him

b *The representation of the aspirants to kaivalya*

11 Now will be explained in what manner one should worship the aksara[349] — whose proper form is God — which those who know the Vedānta attain by subduing their passions and by vowing chastity
12 When they have restrained their senses from operating, have concentrated their minds on God within their hearts and remain immovably
13 fixed on yoga or concentration,[350] and then pronounce the syllable Om which connotes God,[351] and, while representing God as being connoted by that syllable, concentrate the prana of the atman in their heads and

[344] *paramam purusam* yāti G = R. *mām eva* (= God) *yāti, Ādibharatamrgatvaprāptivad aisvaryavisistatayā matsamānākāro bhavati* (st. 8), and *tam param purusam upaiti* G = R. *tadbhāvam yāti tatsamānaisvaryo bhavati*, V remarks *paramasāmyāpatti yavacchedāva samānaisvarya ity uktam* (st 10)
[345] *abhyāsa* R *nityanaimittikāviruddhesu sarvesu kālesu manasopāsyasamsilanam yoga ahar ahar yogakāle nusthiyamānam yathoktalaksanam upāsanam*
[346] preparatory reformations of the mind
[347] G *kavi*
[348] *jiva* being called *anu-* (monad) in contradistinction to God who is *vibhu-* ("all-comprising")
[349] R. *aksaram asthulatvādigunakam* V *asthūlam anv ahrasvam ityādisrutir iha vivaksitā* the sruti is BĀU 3 8 8 *padam* G = I *padyate gamyate 'neneti padam tad matsvarūpam aksaram*
[350] *yogākhyām dhāranām*
[351] *madvācakam*

so pass away, they will attain the ātman separated from prakṛti which is equal to God and they will never return to samsāra [352]

c *The worship of the jñānin and the way in which he attains God*

14 When the jñānin represents God from the beginning persistently and constantly to himself with his mind focused on God alone, because God is incomparably dear to him and because he cannot sustain his ātman without representing God, and so is in constant yoga, then God himself is the object of his desires, not his mere being,[353] sovereignty etc And God himself, unable to endure separation from his worshipper, will choose him,[354] will grant him the full devolpment of his worship which is favourable to his attainment of God and which annuls all that is incompatible with it, and God will bestow on him his superior love etc

4 *Only the aspirant to aisvarya will return to samsāra*

15 He who aspires to aisvarya will return to samsāra, but the aspirant to kaivalya and the jñānin will not Both the latter who know God's proper form as it is [355] and who are unable to maintain their atman without God because of their ardent love for God, attain God as the
16 perfect fulfilment of their object All worlds within the Egg of Brahmā, in which experiences may be had and aisvarya may be obtained, are, however, transient, therefore the aspirant to aisvarya will necessarily perish as the place to which he aspires perishes Those, however, who attain God will never be born again, because in God they cannot perish

17—18 It is well known that a day and a night of Brahmā last for a thousand mahāyugas [356] each At the dawn of a day of Brahma the individual entities existing in the Three Worlds, body, senses, objects and occasions of experience etc, appear from the unevolved which has the condition of Brahma's body, and at the beginning of the night they are again submerged in Brahma's body which is a particular condition
19 of the unevolved After a century of days and nights of Brahma all

[352] *sa yāti paramāṃ gatim* G = R. *prakṛtiviyuktaṃ matsamānākāram apunarāvṛttim ātmānam prāpnoti* the atman is equal to God inasmuch as it will never return to saṃsara To corroborate this interpretation of *paramāṃ gatim* R. quotes 8,21, where the expression stands for *akṣara*

[353] *madbhāva-*, a mode of God's being', sc. the atman

[354] R. quotes KaṭhUp. 2,23 and G 10,10-11

[355] *mahātmanaḥ* G = R. *mahāmanaso yathāvasthitamatsvarūpajñānāḥ*

[356] ad 8,19 however R. writes 1000 yugas.

worlds, including Brahmā's world and Brahmā himself, are submerged: the earth is dissolved in water, water in fire etc.; and successively everything, including the unevolved, is dissolved in God. So,[257] those who aspire to aiśvarya being subject to origination and annihilation, they will necessarily return to saṃsāra.

5. *God's three spheres of dominion.*

20 Beyond the unevolved, which is non-spiritual prakṛti, there is a state of being which is more elevated because it is the end of man It is *not* in the same category as the unevolved, because it has only one form: knowledge. It cannot be clarified by pramāṇas,[258] its particular form *is only known to itself. Moreover, it is not* subject to origination and annihilation, so it is eternal. It is called the unevolved eternal, and those 21 *who know the Vedas call it the highest end*[259] *Now this eternal being* is the pure ātman in its proper form, separated from prakṛti This being, from which one can never return after having reached it, is God's supreme sphere of dominion.[260] In other words, there are three spheres of dominion 1. the non-spiritual prakṛti, 2 the spiritual prakṛti *consisting of ātmans created conjointly with non-spiritual prakṛti,* 3. God's supreme sphere of dominion, the released ātman in its proper form, no longer conjoined with acit.

22 This pure ātman is the end to which the aspirant to kaivalya aspires The end, however, to which the jñānin aspires, is entirely different. *That is the Supreme Person, God himself, who can only be attained by* exclusive bhakti.[261]

6. *The road of return and the road of no return*

23—24 Now it is said by which read one may attain God. This road is common to both the one who knows the ātman as it really is and the one who is fixedly devoted to the Supreme Person.[262] *Once a man*[263]

257 *cf. supra 16 with which R. connects st. 17-19*

258 *R.'s explication of BhG. avyakta-, as in 2,25.*

259 *R. cites 12,3 and 15,16 on avyakta- and akṣara-.*

260 *dhāma* BhG = R. *niyamanasthānam*; he gives an alternative paraphrasis of *dhāma* "splendour, > light of knowledge": the supreme *dhāma* is the proper form of the released ātman which is beyond prakṛti-conjoined ātman because the latter is limited and the former unlimited knowledge.

261 on God's transcendence R. cites 7,7; 13, on bhakti R. quotes BhG 8,14

262 resp the kaivalyārthin and the jñānin.

263 R.: belonging to either category according to the śruti. R.'s references to the pañcāgnividyā are apparently due to the two roads spoken of in ChUp. 5,10 parallel to the Gītā's roads of light and darkness The śruti meant here in con-

has passed by this road, so the srutis assert, he will nevermore return

25 Now it is explained by which road[364] the yogins will not return, but
26 those who have good karman[365] left will still return When one arrives
27 by the bright road, one will not return, but when one arrives by the dark road[366] one will return If a yogin knows both ways, he will not be perplexed when he dies, but he will tread his own divine[367] road Therefore one should be a yogin who has practised yoga which means reflecting on this way day after day for a long time

7 *The reward of knowledge*

28 When one knows the excellence of the Lord which has been expounded in Lectures VII and VIII, the happiness which this knowledge excites will cause one to regard the reward of all good acts, such as regular study of the Vedas, regular practice of sacrifices, austerities, charity and the like, as negligible When one has become a yogin and a jñanin one will reach that most original state to which a jñanin may aspire

nection with both categories is ChUp 5 10 1 *tad ya ittham vidur ye ceme 'ranye sraddhā tapa ity upāsate te rcisam abhisambhavanti ye vidur* R takes to refer to the kaivalyarthins *ye ca upāsate* to the jñanins he contends that a distinction must have been intended otherwise the clause *ye ca* would not be accounted for The knowledge of the latter category as expressed in this clause he connects with the daharavidya (ChUp 8 1) whereas the knowledge of the jñanins corresponds to the paravidya (ChUp 8 7) (compare also R 3 0) The pañcāgnividya R continues, explains (in 5 9 5 10 7) that karman good or evil, is the reason of the atman s embodied existence and that the atman is merely encompassed (*parisvangamātram*) by the elements (e g the waters of ChUp 5 9,1) with which it is conjoined Thus this sruti implicitly discriminates between cit and acit If then in 5 10 1 and 4 15 6 (coupled by R apparently because the latter passage begins *sa enam brahma gamayati* which — with *enān* — returns in 5 10,2) it is said that those ' who know go to the light and never return it must be because those are able to discriminate between cit and acit From the fact that both kaivalyarthin and jñanin attain Brahman it follows that pure released atman substance is a seṣa of Brahman who is its atman the same follows from *tatkratunyāya-* (' like worship like result) Moreover that the atman is a seṣa is proved by BĀU 3 7 22 (M) see also my remarks in Ch V, p 31 f

[364] R. takes *kālam* pregnantly (*upalakṣanārtha* ' serving a donner à titre implicite tel enseignement supplementaire' Renou Terminologie s v) as road , the road under discussion being crowded by divinities which represent time units same explication in ÇBh 4 2,24 on which see Ch IV p 13

[365] R. takes G *yogin* to mean *punyakarman* a person still subjected to karman will return to saṃsāra

[366] the one mentioned in 23 24 and the one mentioned in 25 respectively

[367] R. implicitly refers to the devayana- of ChUp 5,10,2.

III ON THE EXCELLENCE OF THE SUPREME PERSON, ON THE DIFFERENT KINDS OF JÑĀNINS AND ON THE PROPER FORM OF BHAKTI

1. *The kind of knowledge to be explained.*

9, 1 That most secret knowledge — which is worship by bhakti —[368] will now be explained together with the special knowledge[369] concerning this worship. It is through this knowledge, completed by its actualization, that one will be freed from all evil which is incompatible with the attainment of God. It is the knowledge of the high-minded beings[370] (2) who must keep this secret.[371] It purifies one completely of all defects incompatible with the attainment of God. When worshipped in the spirit of bhakti God is evident to his worshipper. It is a means of attaining God who in his form of perfect bliss is most dear to his worshipper;[372] still in itself this worship is blissful[373] to the worshipper because it is very dear to him and therefore favours the contemplation of God. Moreover, it is easy to acquire bhakti; it can be acquired by uncommon love. And it is everlasting, for once a man has attained God he will lose it never more. In other words, when he is worshipping God in this way, he has nothing more to do, were God to give Himself up to him.[374]

3 When, however, a person is qualified for this worship, which is here called dharma, and yet lacks the faith which presupposes confidence, he will not attain God but stick to the road of saṃsāra or death.

2. *The excellence of God.*

4 This entire universe, composed of spiritual and non-spiritual entities,

[368] *bhaktirūpam upāsanākhyaṃ jñānam.*

[369] *vijñāna-* G. = R. *viśeṣajñāna-*; cf. supra n. 285.

[370] R. proposes two alternatives for *rājavidyā*: *vidyānāṃ rājā* and *rājñāṃ vidyā*, the latter explained by *mahāmanasāṃ vidyā*, "for kings have a broad and profound mind".

[371] *rājaguhya-* explained as "to be kept secret by the profound-minded who are skilled in keeping secrets secret".

[372] R. *dharmya-* from *dharma-* "means for bliss" (*niḥśreyasasādhana-*).

[373] *susukham.*

[374] *evaṃrūpam upāsanaṃ kurvato matpradāne kṛte 'pi na kiṃcit kṛtaṃ mayāsyeti me pratibhātīty arthaḥ*; V. connects this with the foregoing in this way: *tarhi kim anyad adhikaṃ sādhyam iti śaṅkāyām abhipretam*; I take *na kiṃcit kṛtam* as a construction of the type √*kṛ-* with instr. + negation "to have nothing to do with": thus "practising this form of worship he has to do nothing else with Me: that is quite sufficient, more is impossible". It might be explained differently (as Govindācārya does): mayā subject, asya gen. pro dat. "for him, for his sake", thus "I have done nothing for him, even if I have given myself up to him".

is pervaded by God who is its inner ruler. God pervades the spiritual and non-spiritual entities of this world by being their inner ruler,[375] and He does so in order to reign and maintain them, although they themselves are unable to see him. In this way all beings depend on God because they constitute his body. But God does not depend on them for they serve no purpose in maintaining his being; nor does God contain
5 these beings like a jug contains water. How, then, does God pervade them? In virtue of his will. Behold his yoga, miraculous and peculiar to him alone: God supports all beings, but no being is of use to him.
6 It is his will which originates, sustains and rules the beings. For example, just as the gale in the ether, which roams where it listeth but finds no support in the ether, is upheld by God who can approach it because He maintains it, so all beings depend on God who, though not conjoined with them by nature, supports them by his own miraculous
7 power.[376] And not only the maintenance and activity but also the origination and annihilation of all beings depend on the will of God. At the end of Brahmā's life[377] all beings, whether mobile or immobile, will in obedience to God's will dissolve in the prakṛti[378] which constitutes God's body and in which no individual distinctness by name-and-form can possibly exist; and at the beginning of a new kalpa God creates
8 these beings anew: reposing upon his own prakṛti, which is capable of development into various shapes, God creates the fourfold creation of gods, men, animals and immovables every now and then by means of his bewildering prakṛti[379] which consists of guṇas. He develops this *prakṛti into eight forms.*[380]

3. *God is not bound by his acts.*

9 *Question.* But if this is true, is God, then, not bound by his acts, such as the creation of unequal beings, when we take into consideration that these acts result in cruelty?
Answer. No, God is not bound by his acts, such as the creation of unequal beings, nor do these acts bring about any cruelty in God, for

[375] R. refers to BĀU. 3,7,22 (M.).
[376] R. quotes BĀU. 3,8,9; TaittUp. 8,1 and an unidentified stanza.
[377] paraphrasis of G. *kalpakṣaye.*
[378] the unevolved prakṛti or tamas: R. refers to Manu 1,5/8; SubālUp. 7 and RV. 8,7,17.
[379] G. *avaśam* is explained "not by their own will but by the power of prakṛti".
[380] R. has BhG. 7,4 in mind in this entire passage.

it is the previous karman of the individual atmans themselves which causes the inequality of the conditions in which these beings exist[381] God himself has no interest in this inequality, He sits apart from it, as an outsider 10 God's prakrti, supervised by God himself, creates the world[382] with its mobile and immobile beings in accordance with the karman of the individual atmans embodied in these beings

4 *How God is regarded by the ignorant and by the wise*

11 Urged upon by this compassion for mankind, God has assumed a human body so that He might be the refuge of all men, but they do not know him as He is They consider him to be a man like they are, and they are ignorant of God's supreme state of being which is a boundless receptacle of compassion, generosity, goodness, love etc and is characterized by its human shape So for the mere reason that God is their refuge in human shape, they consider him to be of the same class as other human beings and so are mistaken about him 12 They have assumed the bewildering natures of raksasas and asuras which puts an end to God's supreme compassion in his humanity, their aspirations and enterprises remain fruitless, their knowledge of all God's creatures and of God himself is erroneous, and they have lost all positive knowledge of anything[383] because they regard God as a man

13 Those, however, whose good karman enables them to take refuge in God and who, released from the bondage of evil, assume a divine nature, know God to be the origin of all beings, the eternal Lord whose proper form, name and actions are beyond thought and speech and who has descended into human shape to rescue the sadhus and they worship God with all their minds focused on him alone 14 Because of their extreme love of God their minds, atmans and external organs lack all support no sooner than they cease to worship him by bhakti or to praise him or to exert themselves for his sake, therefore they meditate on the names which denote God's special qualities In an ecstasy of joy they glorify him by crying out his names Narayana, Krsna, Vasudeva etc. and resolutely exert themselves to act for the glory of God, by worship and by the means of worship such as the building of temples, gardens

[381] R cites VS 2 1 34 35

[382] R cites ÇvetUp 4 9 10

[383] *vicetasah* G = R. *sarvatra jagatayāthātmyajñānāh* cf 3,32 *cetahkāryam hi yāthātmyaniscayah*

and groves, and they prostrate themselves indifferent to dust, mud and gravel with the eight members of the body[384] desirous of everlasting union with God.

15 Other high-minded[385] believers worship God by paying homage to him not only in the above way but also by performing the sacrifice called jñāna. What does that mean? They worship God as the One underlying the individual plurality of things.[385a] This means that they worship God with the certain knowledge that God is one and that his body is constituted by the manifold creation of gods, men, animals and immovables, because at the time when his body consisted of infinitesimally subtle spiritual and non-spiritual substances incapable of individual distinctness by name-and-form, God has decided on this volition: Be My body constituted by gross spiritual and non-spiritual mass which exists in a plurality of individual forms distinguishable by name-and-form.[386] So God's body is the universe, God is the sacrifice, jyotiṣṭoma

16 etc., the mahāyajñas, the libation and oblation offered to nourish the deceased ancestors, the havis, the mantra, the clarified butter, the fire

17 which conveys the sacrifices, and the homa. He is father, mother, grandfather and establisher[387] of the world consisting of mobile and immobile creatures. He is the means of purification, the One to be known by the Vedas. He is the Oṃ syllable, the core of the Vedas. He

18 is the Veda composed of ṛc, yajus and sāman. He is the end to be attained, the supporter, the ruler, the immediate witness, the residence, the spiritual resort, the well-meaning friend. He is the place[388] of origination and annihilation of whatever wherever, He is all that can be begotten or destroyed,[389] He is the imperishable cause of all

[384] the members of the body represent (*abhimānin-*) the worshipper's mind and buddhi which are bowed down under the burden of bhakti.

[385] *mahātmanah* repeated from verse 14.

[385a] *mām upāsate ekatvena pṛthaktvena bahudhā viśvatomukham* G. = R. *jagadākāreṇa* (∾ *bahudhā pṛthaktvena*) *viśvaprakāram* (∾ *viśvatomukham*) *avasthitaṃ mām ekatvenopāsate* "although God is modified by everything when he appears in the shape of the universe, they worship him as the one underlying principle"

[386] Compare the oft-cited śruti *tad aikṣata bahu syām* etc. (Ch.Up. 6,2,3).

[387] R. *atra dhātṛśabdo mātṛpitṛvyatirikta utpattiprayojake cetanaviśeṣe vartate.*

[388] R. reads *prabhavapralayasthānam* for *prabhavaḥ pralayaḥ sthānam*; V. unconvincingly explains it: *kevalam brahmāder avyaktāder vā yad utpattipralayasthānam*, obviously to avoid a superfluous repetition of what has adequately been expressed by pitāham etc. in 17.

[389] *nidhānam* is explained as "all that can be laid down, either by birth or by death".

19 that God heats *in the form of fire, the* sun etc at the beginning of summer, then again He stops the rains and pours out the rains He is both that through which one lives [390] and that through which one dies He is the present, the past and the future Those who through their knowledge of this essential unity *of God realize that the whole world* is a modification of God because God's body is constituted by the names and-forms of a plurality of individual beings and who worship God as such, those are the true mahatmans [391]

20 Those people, on the other hand, who are firmly fixed on the Vedas and not on the Vedānta,[392] who drink the soma beverage which is proper to the worship of mere divinities like Indra as prescribed by the Vedas, who are *only purified from evil incompatible with the attainment of* heaven, and who aspiring to heaven sacrifice to God as though He himself were the divinities because they do not know who God really is, those people will attain the world of Indra which is free from unhappiness and enjoy divine pleasures 21 But when the good karman which led them to heaven is consumed, they will return to the world of mortals Because they lack the knowledge taught by the Vedanta [393] they will *return to samsāra after having enjoyed the immaterial and transient* pleasures of heaven

22 The mahātmans, however, will not return, for their only end in life is the meditation on God, because *without it they are unable to* sustain their atmans They worship God in all his glory while aspiring to constant union with him,[394] *and God will lead them to yoga or attain*ment of God and to ksema or no return [395]

23 The ignorant, however [396], are devoted to mere divinities and so rely on the Vedas alone and faithfully sacrifice to these divinities But while doing so they actually sacrifice to God himself,[397] for everything constitutes God's body and as God is the atman of everyone and everything, He may be called by the names of these divinities But the ignorant perform their sacrifices without connecting them with the

[390] paraphrasis of G *amṛta-*
[391] from 13 again with which R connects 14-19
[392] R. *trividya* is the three Vedas, *traividya-* 'who relies only on the three Vedas, not on the Vedanta , the way of worship of those who rely on the latter having been treated of above 13 19
[393] viz. that everything is a modification of God, cf supra 3,31
[394] *nityābhiyuktānām* G = R *mayi nityābhiyogam kānkṣyamānānām*
[395] <*yoga-* 'union and *kṣema-* 'safety (from saṃsāra)".
[396] R. reads *ye tu* for *ye 'py*
[397] cf 7,21

words of the Vedanta [398] As has been stated before,[399] the entire Vedanta lays down the doctrine that the divinities are to be worshipped in so far as they constitute the body of the Supreme Person but that it actually is the Supreme Person himself who is the one to be worshipped, because He is their atman When performing their sacrifices the four hotrs will find the fulfilment of their desires via the divinities — who constitute God's body — in God who is the inner ruler of these divinities, or, in other words, when they know that by their acts they pay homage to God himself and then perform these acts — serving to reconcile the divinities —, they will find in God the perfect fulfilment

24 of their aspirations The ignorant, however, do not know this, so their reward is but a small one and it is in their nature to fall back to samsara

5 *The importance of the worshipper's intention*

25 One may exclaim How wondrous is this difference that, though devoting themselves to one and the same act, some partake of a very small reward and then fall back by nature and others partake of a reward which means the attainment of God — that is perfect boundless bliss —, for the mere reason that both differ in their intentions!

In this trend the text proceeds those who intend [400] worshipping Indra etc will go to the gods those who intend worshipping the deceased ancestors will go to them, those who intend worshipping ghosts will go to them Those, however, who worship God while uttering the intention Let us worship by these same sacrifices the Supreme Ātman himself, the Lord Vasudeva whose body is constituted by gods, deceased ancestors and ghosts, — those will go to God and never return

26 The worshippers of God are distinguished too There are votaries who lovingly offer God a leaf, a flower, a fruit or water, things which are available to anyone If someone offers God such a leaf etc with pious intention, this offering being his sole object [401] because his uncommon love for God urges him on to make this offering, then God

[398] *vidhipūrvakam* G = R *Indrādīnāṃ devatānāṃ karmasv ārādhyatayānvayaṃ yathā vedāntavākyāni catur hotāro yatra sampadaṃ gacchanti devaiḥ ityādīni* vidadhati na *tatpūrvakaṃ yajante* they do not sacrifice after first having connected the utterings of the Vedanta (viz that the only fit object of worship is God whose body is constituted by gods etc) with the Vedic obligation of worshipping divinities like Indra through sacrificial acts the aptly quoted passage is TaittĀr 3 11 2

[399] Above 3 31

[400] R *vrataśabdaḥ saṃkalpavācī*

[401] *prayatātmanaḥ* G = R. *tatpradānaikaprayojanatvarūpaśuddhiyuktamanasaḥ*

will even accept this leaf etc and partake of them because He will hold them dear, although He can never have experience of anything but himself and although this leaf etc are foreign to his desire[402]

27 This distinction, incomprehensible by speech and thought, is peculiar to the jñānins who are mahātmans Therefore, one should become a mahatman and, with one's atman bowed down under the burden[403] of bhakti and while worshipping God by praise and offerings, glorificat on and prostration, perform profane and Vedic acts, such as periodical and occasional rites etc All profane acts except those performed to sustain the body, and all food taken to sustain the body, as well as all Vedic acts — sacrifice, charity etc — should be performed as offerings to God Inasmuch as the divinities — who are the objects of sacrificial worship etc — are of God,[404] as oneself — being the agent of the acts and the experiencer of the objects — is also of God[404a] and as all being, existence and activity depend on God's will, one should offer oneself — as agent, experiencer and worshipper — as well as all worship and all worshipped gods, up to God himself who is the Supreme Sesin, the Supreme Agent Animated by excessive love one should realize that one's sole essence is to be a sesa of God — the which presupposes submission to God's dominion — and that everything else — objects of worship etc — fundamentally is a sesa of God 28 Then, while directing one's mind to the yoga called samnyasa,[405] one will be released from the bondage of previous karman, whether good or evil, which is incompatible with the attainment of God, and consequently attain God

6 *All beings are equal for God*

29 Being a refuge for all God is the same toward all atmans of gods, men, animals and immovables, which, according to their class, configuration,[406] nature and knowledge, exist in an infinite plurality of forms, from the highest to the lowest No one who has resorted to God will be abandoned by God because his humble class, configuration, nature and knowledge is odious to Him, and no one who has resorted to God together with a humbler votary is more beloved of God because of his more exalted class etc All beings who worship God by bhakti —

402 R quotes MBh. 12, 171 63-64
403 I read *bhaktibhāra-* with the varia lectio, cf supra 9 14
404 being śeṣas of God who is their śeṣin, and bodies of God who is their ātman, (cf 7,21)
404a who is the Supreme Agent cf supra 3,30.
405 jñānayoga, or rather jñāna in karmayoga, supra 5, 1 ff
406 *ākāra-*.

whether they be of an exalted or a humble class — will at their desire foregather in God as if they share his virtues, and God himself will dwell in them as if they are more exalted than He

30 When a man worships God excessively and has no other end in mind than the worshipping of God, then, even if he has transgressed the rules of the class to which he belongs, he should be regarded as a leading Vaisnava and esteemed as highly as one of the aforementioned votaries Now what can be the reason for this? The reason is that his conviction[407] is right, the conviction that God, the sole cause of the universe, the Supreme Brahman, Nārayana, Lord of all mobile and immobile beings, our Master, is his friend, his teacher, his highest object of worship Such a conviction is difficult to form for everyone, but he has been able to form it and moreover he accepts its consequences and worships God continuously with no other end in view Therefore he should be esteemed as a sadhu, all his transgressions of rules should not be belittled as just a negligible offence, but on the contrary regarded as a respectable action

7 *Argument*

31 *Objection* But certainly this practice of love and worship will not continue developing into ever more exalted practices if the worshipper has transgressed the rules of his class, for that is contradicted by the sruti[408]

Answer He will be purified of sin in consequence of his exclusive worship of God which results from his love for God, and his rajas and tamas gunas will be eradicated so that his mind, released from incompatible factors and supported by favourable factors, will soon be focused on God alone[409] Through this worship he will attain everlasting sānti,[410] that is, he will nevermore return to samsāra and refrain from all actions incompatible with the attainment of God This must be avowed that a person who has begun to worship God by bhakti will not perish, even though some of his actions may be incompatible with his attainment of God, but that the excellence of his bhakti will help him to refrain

32 from all such actions and then his bhakti will soon be perfect So even

[407] *vyavasāya-*

[408] KaṭhUp 2,24, this śruti is obviously selected on account of the term *aśānta-* which occurs in it.

[409] *dharmātmā* G = R. *virodharahitaparikaramadbhajanaikamanā*, for this sense of *dharma-* see supra 9 3

[410] R *expressly refers on* śānti *to* 9,3 where *dharma-* was however taken to mean bhakti, not its reward śānti

women, vaisyas, sūdras, however evil their origin may be, will attain the highest end when they attain God, let alone brahmans and rajarsis, 33 whose origin is auspicious, if they devote themselves to bhakti! Therefore Arjuna — who is a rajarsi — should worship God by bhakti as long as he lives in this transient and miserable world.

8 *Bhakti*

34 One must focus one's mind constantly on God in all his glory. *When focusing one's mind on God one must be animated by the most ardent love for God and perform sacrifices for the glory of God because one cognizes Him as the incomparably adorable One. But one must not stop at merely exerting oneself in this manner, one must resolve to prostrate oneself before God who is one's inner ātman. Then, when one has found one's sole support on God and in virtue of boundless and unsurpassed love enabled one's mind to experience Him, one shall attain Him.*

IV ON GOD'S INFINITE BEAUTIFUL QUALITIES AND ON GOD'S ACTUATING THE ENTIRE UNIVERSE

1 *Knowledge of God's nature expels all evil and gives rise to bhakti*

10, 1—2 Neither the gods nor the great sages, however supernatural their vision may be and however great their knowledge, know God's supernal manifestation,[411] i.e. they do not know God's name, acts, proper form and being etc., because God himself is the beginning of their own proper form and of their knowledge, power etc. The knowledge which God has granted them in accordance with their good karman is limited and therefore they do not know God's proper form as it really is. 3 Now, this true knowledge of God's proper form — which is incomprehensible to gods etc. — is a means to expel all evil incompatible with the origination of bhakti. He who knows that God *is unborn because his proper form is opposed to all conjunction with evil and therefore not subjected to it,*[412] *that He has no beginning*[413] *and that He is the*

[411] *prabhavam* G = R. *prabhāvam*, V explains *īśvare vidyamānaś ca prabhavaḥ prakarṣeṇa sattāprabhava eva bhavitum arhatīty abhiprāyeṇa* "the cause that is in God can only be the cause of his being superior."

[412] and therefore, R. adds, of an order different from non spiritual and spiritual beings, for the embodied ātman too has known birth: its birth is its conjunction with prakṛti.

[413] *and therefore of a different order from the released ātman*: the released ātman may be unborn (having no conjunction with prakṛti), but its being unborn

overlord of all the world's lords, is released from all factors incompatible with the origination of bhakti Such a one is not subject to that total confusion[414] which induces one to classify in the same order certain elements which do not belong to that order For instance, in the world of man someone belonging to the class of men who are not kings may by some means or other attain royalty and therefore is of the same order as kings in the same manner the sovereign of the gods, nay, the sovereign of Brahma s Egg himself is of the same order as all other beings in samsara, because even he is comprised by the three bhavanas[415] Now, when one is not subject to the confusion that God too is of that same order of beings in samsara but when one knows that God the Sovereign of the universe, does solely comprise all that is beautiful and is antagonistic to all that is evil, and that He is of an order altogether different from that of all cit in bondage — whether cause or effect — and from that of all released spiritual beings, then one is freed from all evil

2 *The realization of the variety of God's dominion and qualities augments one's bhakti*

4—5 All faculties and dispositions[416] enumerated in these verses,

has had a beginning at the moment that it was released after having been conjoined with prakṛti On God s opposition to the released atman R quotes ÇvetUp 6 19 *niravadyam* meaning that God has *never* suffered conjunction with prakṛti

[414] cf R s definition of *asaṃmoha-* ad 10 4 *pūrvagṛhītād rajatāder vijātīye śuktikādivastuni sajātīyatābuddhinivṛttiḥ*

[415] *tasyāpi* (sc *brahmāṇḍādhipater*) *bhāvanātrayāntargatatvāt* V *karmabhāvanā brahmabhāvanobhayabhāvanā bhāvanātrayam* the first category that can be reflected upon as being karman are the created beings the second category that can be reflected upon as being *brahmā* is Brahma the sovereign of the Cosmic Egg Hiranyagarbha the creator etc the third category that can be reflected upon as being either or both *karman* and *Brahmā* are divine beings like Sanatkumara Rudra etc (acc to V R refers to the last category with *ye kecanāṇimādyaiśvaryaṃ prāptāḥ*) all three categories are subjected to karman (cf Ved p 199 *tadetad-*(sc *tiryanmanuṣya*) *brahmādīnāṃ bhāvanātrayānvayena karmavaśyatvam*) and therefore of one and the same order the terms are borrowed from VP 7 6 48 ff which are discussed ÇBh 1 1 1 p 70 (Th p 89 f) cf also Lacombe Notes 586 The variant reading *tasyāpi bhuvanatrayāntargatatvāt* (because even he is confined to the three worlds) is a lectio facilior

[416] *bhāvāḥ* G = R *pravṛttinivṛttihetavo manovṛttayaḥ* R gives definitions among which the following may be noted *buddhir manaso nirūpanasāmarthyam* b is the mind s faculty of ascertaining G *bl a a* is taken synonymously with *bhavana-* (V *uddharṣa*) *anukūlānubhavahetukaṃ manaso bhavanam* gladness of the mind resulting from agreeable cognitions *abl āva pratikūlānubhavahetukaṃ manaso vasādam* sadness of the mind resulting from disagreeable cognitions

resulting either from activity or from inactivity, are dependent on God's volition So too is the activity of those who further the creation and 6 maintenance of all beings, viz the seven maharsis of a past manvantara who were begotten by Brahma's mind to further the creation permanently, as well as the four manus who exist to further the maintenance of the created beings permanently All those, maharsis and manus, derive their existence from God,[417] that is, they are obedient to God's volition He who truly knows this supernal manifestation of God, i e 7 that all origination, existence and activity depends on God and who knows truly that God is conjoined with beautiful qualities[418] and is antagonistic to all evil he then will indubitably possess unswerving bhakti The sages who know God in this way love him passionately[419] 8 with their mind focused on him and their atmans depending on him 9 they acquaint one another with God's qualities of which they have direct cognizance and they tell one another of his divine adorable actions, and then the narrators are pleased by the questions of their listeners and the listeners delight in listening to the narrative

To those who wish to attain permanent union with God[420] and 10 who love God He grants fully matured buddhiyoga accompanied by love by which they may attain Him Moreover, to favour them with 11 his grace, God while being the object of their mental activity[421] and while revealing his beautiful qualities dispels their normal propensity to objects other than God — resulting from previous karman incompatible with true knowledge — by means of the knowledge of God which is of the same order as God

3 *God's supernal manifestation*

Question God is the Supreme Brahman, the supreme splendour,[422] 12 *the supreme sanctifier, as the srutis assert*[423] *All those who have exact* 13—14 knowledge of higher and lower entities, such as the rsis Narada, Asita

417 = G *madbhāvāh*
418 = G *yogam*, cf supra 9 5
419 G *bhāvasamanvitāh* R *bhāvo manovrttivisesah* (cf supra), *mayi sprhāyalavo mām bhajanta ity arthah*
420 = G *yoga*
421 *ātmabhāvasthah* G = R. *tesām manovrttau visayatayāvasthitāh* (from existing (*stha*) in their mental activity (*bhāva*) as its object (*ātman*))"
422 but for a different interpretation of *dhāman* cf supra 8,21
423 on *Brahman*- R. refers to TaittUp. 3 1 and MundUp. 3,2,9, on *dhāman*- to ChUp. 3 13 7 8 12,2 BĀU 4 4 16, on 'Sanctifier to ChUp. 4 14,3, 5,24 on the general idea to MahānārUp. 4 11 *Nārāyanah param brahma tattvam Nārāyanah parah* / *Nārāyanah param jyotir ātmā Nārāyanah parah*

Devala and Vyasa, affirm[424] that God is the eternal divine Personality, the primeval Deity, the unborn One, the paramount Sovereign, and God himself repeats this in our text[425] So Arjuna takes all that God has said concerning his boundless and unrivalled natural dominion and the infinity of his beautiful qualities to be the literal truth and not merely a panegyric, and now he understands why gods and danavas — who possess but a limited knowledge — do not fully know God s manifest-
15 ation[426] God, the Supreme Person, knows himself by virtue of his own knowledge[427] He is the procreator of all beings the sovereign of all beings, the supreme Deity even of all divinities whom he transcends
16 just as these divinities themselves transcend men, animals etc Therefore God alone is entitled to reveal completely all forms of his divine and personal dominion by means of which he is forever pervading this
17 worlds as its sovereign Now, to what end should God reveal those forms? To enable Arjuna who devotes himself to the loving meditation of God[428] to know God in the over abundance of his beautiful qualities such as dominion etc so that he may meditate on God his Sovereign in more modes than just those of buddhi and knowledge which already
18 have been revealed Therefore God is entreated to reveal in detail his creatorship,[429] his supernal manifestation and his sovereignty[430]
19 *Answer* God will now proceed to reveal to Arjuna those forms of his supernal manifestation[431] which are paramount in this world It would not be possible to enumerate all forms in detail because they are endless
20 God states explicitly that He governs all beings[432] by actuating them — which He is able to do because He exists as their inner atman — and that He is the One who creates maintains and destroys them God is the atman in all beings which constitute his body, and the ātman is the

[424] R refers to Hariv 123 62 MBh 3 88 23 28 and an unidentified quotation
[425] R refers to G 7 4 10 8
[426] *vyaktim* G = R *vyañjanaprakāram* the way in which God is manifested
[427] *svayam evātmanā* G = R *svenaiva jñānena* knowledge being God s essence
[428] *yogī* G = R *bhaktiyogaṃniṣṭhaḥ*
[429] *srastṛtvādiyogah* God s association with the qualities of being creator etc, God as the creator etc
[430] summarized R adds in G 10 8 *aham sarvasya prabhavo mattah sarvah pravartate*
[431] R defines *vibhūti* *vibhūtir nāma niyāmyatvam* and proves it by G 10 7 *etām vibhūtim* as referring to 10 5 *bhavanti bhāvā bhūtānāṃ matta eva* (where, however *bhāvāh* was taken to mean *manovṛttayah* not essence etc which he seems to imply here)
[432] *bhūta-* here means body + atman as witness ÇBh 1,1,1, p 82 (Th p 102) *bhūtasabdo hy ātmaparyantadehavacanah*

support, the ruler and the *śeṣin* of the body[433] Being the ātman of all beings God therefore is the cause of their origination, maintenance and dissolution From the fact that God exists as the inner atman of all beings which constitute his dominion it results that God may be called by the names of all these beings in functional co-ordination[434] Therefore, God will presently enumerate the various forms of his dominion in functional co-ordination with himself, this enumeration, as has been said above, comprises only those forms which are paramount in this world So among the ādityas He is the paramount one, Visnu, among all luminaries He is the paramount one, the sun, He is the manas among the eleven senses,[435] He is the Rama among the bearers of arms[436] Of all creatures He is the cause, i e He is the creators of all living beings created in the course of creation, likewise He is their destroyers and their protectors[437] In the same manner He is the A of the alphabet,[438] the dvandva among the various compounds[439] He is Sri, Kirti etc among women,[440] He is the game of dice, that most deceitful of all the

21–

[433] so God is the support, ruler and śeṣin of all beings R refers to G 15 15, 18 61 and BĀU 3 7,1 22 (M)

[434] *sāmānādhikaraṇya-* R compares this with the usage of words like 'a god, a man a tree which actually denote bodies but include (*paryavasyanti*) the inherent atmans He refers to 10 39 where it is said that God s being the ātman of all creatures is the condition (*nibandhana*) of his being called by the names of these creatures in samanadhikaraṇya for it is said that no being can exist apart from God the same was more positively said in 10 8

[435] Text *ekādaśānām indriyāṇāṃ yad utkṛṣṭaṃ mana indriyaṃ tad aham asmi / iyam api na nirdhāraṇe / bhūtānāṃ cetanāvatām yā cetanā sāham asmi*, read *iyam api na nirdhāraṇe* after *bhūtānām* *asmi*

[436] *śastrabhṛtāṃ Rāmo 'ham* R *śastrabhṛttvam atra vibhūtiḥ / arthāntarābhāvād ādityādayaś ca kṣetrajñā ātmatvenāvasthitasya bhagavataḥ śarīratayā dharmabhūtāḥ iti śastrabhṛttvasthānīyāḥ* The meaning is this the aforementioned kṣetrajñas, the sun etc (vs. 21 ff) constitute themselves dharmas of God for they are his body, Rāma however is God, so Rāma's *swordmanship* must here he taken as a dharma of God not Rāma himself, so that this swordmanship is on a plane with sun etc., cf also infra n 441

[437] G *ādiḥ, antaḥ* and *madhyaḥ* explained by *sraṣṭāraḥ, saṃhartāraḥ* and *pālayitāraḥ* God is *every* creator etc. met with by the creatures in the course of creation, as distinct from the prime creator (Hiraṇyagarbhaḥ Caturmukhaḥ), the *dhātṛ-* by whose name God is called in vs 33

[438] for *sarvavarṇānāṃ prakṛtir akāraḥ* 'the A is the base of all phonemes" (see Renou Terminologie s v *varṇa* and *prakṛti*), R. quotes AitĀr 3,2,3 *akāro vai sarvā vāk* 'the A is all words"

[439] R *sa hi ubhayapadārthapradhānatvenotkṛṣṭaḥ* 'for the dvandva is the most eminent compound because both terms of which it is composed retain their independence and are not subordinated one to another as in the other compounds"

[440] cf V *kīrtyādayo neha guṇaviśeṣā vivakṣitāḥ / teṣāṃ puruṣeṣv api udbhūtatvena nārīṇām iti viśeṣāyogāt / na ca nārīśabdo 'tra strīliṅgapadārthamātraparaḥ / mukhyabādhābhāvāt / ato nārīviśeṣanirdhāraṇam eva kriyate / tatra*-

cheater's opportunities for deceiving Among all members of the Vrsni
39 clan He is the son of Vasudeva[441] In short, He is the core, whether manifest or not, of all beings in whatever condition they exist[442] The totality of beings, mobile or immobile, cannot exist apart from God who is the atman within themselves

40 *There is no end to the forms of God's supernal manifestation*, this detailed discussion of his manifestation is not exhaustive of its
41 infinity All entities that are subject to God's dominion[443] all entities that are beautiful or rich, all entities that are prepared for the undertaking of various virtuous enterprises, derive from a fraction of God's unconceivable power of dominion[444]

42 But why should one know all this in detail? This knowledge alone may suffice that God with an infinitesimal fraction of his majesty supports the entire universe consisting of cit and acit, whether effect or cause, gross or subtle and that its proper form, existence and various activities are subservient to God's volition

V ARJUNA'S PRESENTATION[445] OF THE PROPER FORM OF GOD

1 *God is inaccessible to natural perception*

11, 1 *Question* The words by which God has revealed to Arjuna that most profound mystery of the atman in order to show his favour to Arjuna when he was bewildered by the misconception that the atman is the
2 body, these words have dispelled his misconception[446] Arjuna has also heard[447] that the origination and dissolution of all beings depend on

ca Çrija eva sarvanarıbhjo 'tisayitatvāt saiva prathamam vaktavjā

[441] R *Vasudevasūnutvam atra nbhūtih / arthāntarābhāvād eva*

[442] R *'na tad asti vinā syān mayā bhūtam carācaram ity atrāpy ātmatayā vasthānam vi akṣitam* (cf n 434) / *anena sarvasyāsya sāmānādhikaranyanirdesasyātmatayā avsthitir eva hetur iti prakatayati* by this he makes clear that God's being the atman (of all creatures) is the ground for his being denoted by every creature in *sāmānādhikaranya*

[443] G *vibhutimat*

[444] R *tejas parābhibhavanasāmarthyam* the power by which one is able to rule others here esp God's power of dominion (*niyamanasakti*)

[445] *sākṣātkāra*

[446] see ad 2 8-11 the words which have sublated Arjuna's misconception comprise, according to R, 2 1-6 46 (6 47 marking the transition to the second satka) where the nature of the atman and the means of contemplating the ātman are dealt with

[447] R in Lectures 7-10

God who is the Supreme Ātman, that God's eternal greatness consists in this that all spiritual and non-spiritual entities constitute a sesa of God, that God is the supreme One because of his beautiful qualities, that God is the foundation of all and that God is the inner actuator of all beings Now Arjuna desires to have direct presentation of God in 3 his forms of sovereign, creator, maintainer and dissolver of all entities as well as [448] in his form of absolute superiority Therefore he beseeches 4 God [449] to reveal Himself completely [450] to him in these forms, if that could be possible

Answer Quoth God, Behold my various forms which are the found- 5 ation of all, which are constituted by a plurality of modifications and which are supernatural, multicoloured and multiformed Behold in this 6 one form of Mine all things of which direct experience may be had as well as all things which can only be known from the sastras as well as the many marvelous things which are never yet witnessed before either in the entire universe or in the entire sastra [451] Behold the entire uni- 7 verse with its mobile and immobile beings concentrated in this one body of Mine and behold therein everything thou wishest to see But thine 8 eye cannot behold Me such as I am, different in kind from everything else and infinite by thy natural eye thou canst perceive but things finite and subject to My dominion Therefore I bestow on thee a super-natural eye by which thou mayest perceive Me So do now behold My yoga which is association with beautiful qualities and endless supernal manifestations

2 *God's Majesty*

Then, Samjaya relates, God showed Arjuna [452] his supremely 9 majestic form which is the foundation of the entire universe manifold and multiform, and which governs everything That form or body was 10 splendid [453] and unlimited by space and time, facing al directions and

[448] distinction derived by R. from the separate vocative *purusottama*.

[449] *yoga-* in *yogeśvara-* is explained as 'conjunction with beautiful qualities' in reference to *yogam aiśvaram* in vs. 8.

[450] *tvam avyayam iti krtsnaviśesanam / tvām sakalam me darśayety arthah*

[451] *adityān vasūn* etc. are taken to denote implicitly beings known by either śāstra or perception, in contradistinction to *adrstapūrvāni āścaryāni*, beings known neither by śāstra nor by perception.

[452] *Pārthāya* G = R. *pitrsvasuh Prthāyāh putrāya* R. seems to imply that the use of the metronymic Pārtha indicates that God's favour was shown pecu liarly to Arjuna because he was Krsna's cousin.

[453] *devam* G = R. *dyotamānam* (from √*div- dyu*), R this aspect of God is specified in vs. 12.

11—12 adorned with behoving garments, perfumes, garlands, ornaments and 13 weapons In that body of the God of gods, infinite in all dimensions, with numberless trunks, mouths and eyes, of unimaginable splendour, equipped with innumerable weapons etc, Arjuna — who by divine Grace had been granted supernatural vision — beheld the entire universe with all its various subdivisions, crowded by the various kinds of classes of experiencing beings — gods, men, animals, immovables etc of all sorts and forms — and by places, objects and means of experiences — such as earth, ether, heaven, patala, atala, sutala etc — and consisting of purusa and prakrti, this entire universe was concentrated 14 in one single point of God s body Arjuna was struck with amazement at perceiving the entire universe in one single point of God's body[454] and, while beholding God himself who is the foundation of the entire universe, the actuator of all and the possessor of marvelous beautiful qualities, he was so transported that his hairs bristled He prostrated himself before God and exclaimed with folded hands,

15 God, I behold in Thy body all gods and all classes of living beings among whom Brahma himself and He who liveth in Brahma's mind,[455] 16 and all rsis and the splendid[456] snakes I behold Thee everywhere with Thy numberless members and endless forms Thy body is formed by all beings and it shows neither end nor beginning nor middle, for Thou 17 art unending Thou art a mass of tejas which is of immeasurable 18 splendour Thou art the supreme Aksara,[457] the chief foundation of all In Thine avataras, one of which is this present incarnation, Thou art 19 the protector of the everlasting Vedic dharma I know Thee to be the eternal Personality[458] Thou art without beginning, middle and end, and Thou art a treasury of boundless knowledge, power, force, domi-

[454] R refers to G 10 8 10 19 31, 10,32

[455] *isam kamalāsanastham* BhG = R *Kamalāsane Brahmani sthitam īsam tanmano vasthitam* Gov obviously translates the variant reading *tanmate 'vasthitam* and takes *isa-* as Çiva s well known name ' who is seated in Brahma, meaning that Çiva is under the control of (his father) Brahma in that case however R, who speaks nowhere of the supreme Deity of Caivism would certainly have specified *isa* by *Çiva* or *Rudra* it seems more likely that accepting the reading of the text, with *isa* Sanaka is meant the first of the mind born sons of Brahma who play a role in Pañcaratra Cosmogony Padmanabha > Brahma Kamalasana > Sanaka etc (Otto Schrader, Introduction to the Pañcaratra)

[456] *divyān* G = R. *dīptān* cf n 453

[457] R refers to MundUp 1 1 4 where *akṣara-* occurs in the sense of the Supreme Being and the terminology (*dve vede veditavye*) recalls that of the Gita

[458] R quotes ÇvetUp 3 8 and MundUp 3 2 8 where *puruṣa* has the sense of Supreme Being

nion and tejas.[459] Innumerable are Thine arms, feet, bellies etc. All Thine eyes are serene like the moon and glaring like the sun.[460] (20) Thou dost govern the universe by Thy tejas. Thou dost pervade all worlds, high and low, and the space in which they are situated. When beholding Thy marvelous awe-inspiring form the three worlds are appalled, mahātman![461] (21) Yonder hosts of divinities approach Thee, at beholding Thee who art the foundation of all. Some of them are awed and praise Thee according to their knowledge. Others, maharṣis and siddhas, glorify Thee as the venerable Lord with beseeming hymns. (22) Rudras, ādityas etc. and pitaras[462] do now behold Thee and they are stricken with amazement.

3. *Arjuna's terror.*

(23) Now while beholding Thine exceedingly terrifying form all three worlds and I myself are panic-stricken: (24) While I behold Thee touching the Supreme Heaven,[463] glaring, multicoloured, with yawning mouth and wide, fiery eyes, my heart is terrified and I am unable to find support for my body or rest for my mind and senses, O Pervader![464] (25) Looking at Thy horrid faces which are operant in destroying everything like the Fire of Time at the end of the yuga, I am led astray and find no happiness. Overlord of all lords, of Brahmā himself and all others, do show me Thy favour and restore my old self![465]

[459] R. takes *vīrya-* in *anantavīryam* to imply all 5 beautiful qualities.

[460] R.: when regarding the gods and the demons respectively, this in reference to 11,36.

[461] *mahātman* G. = R. *aparicchedamanovṛtte* "Thou, the radius of whose mind has no limits"; *ātman-* = *manas-*; the second half of st. *20 is made to explain why Arjuna has been granted divine vision,* for without it he would have been appalled like the three worlds.

[462] So R. explains *uṣmapāḥ* referring to TaittBr. 1,10 *uṣmabhāgāḥ hi pitaraḥ*.

[463] R. explains that this *nabhas-* is the Supreme Heaven (*Vaikuṇṭha-*), which *is beyond prakṛti (as appears from MahānārUp. 1; ÇvetUp. 3,8;* TaittS. 2,2,12,5), from the fact that *nabhaḥspṛśam* is attributed to the One who is the substratum (*āśraya-*) of all prakṛti and puruṣa in whatever form or condition (and therefore cannot be prakṛti or embodied ātman) and that the space *in* between earth and heaven is pervaded by God (supra st. *20*) *so that with nabhas- another kind of* heaven *must* be *meant.*

[464] *Viṣṇo* G. = R. *vyāpin* (from $\sqrt{viś}$ "enter"), God pervading the entire universe.

[465] R.: in the foregoing (st. *9-25*) *God has revealed by showing all existence and activity to be dependent on him* that He has descended into human shape in order to rule the earth and destroy Dhṛtarāṣṭra's men as well as demoniac elements in Yudhiṣṭhira's ranks (this to account for the slaying of some of Yudh.'s men inspite of Kṛṣṇa's alliance); st. *26-31* Arjuna perceives *this asks the reason for this* gruesome *manifestation.*

26—27 All the sons of Dhṛtarāṣṭra and the sūta's son Karṇa are, together with their partisans and even some chief warriors of our army, entering Thy terrifying mouth to be destroyed: they hasten to their end of their 28—31 own accord. Thou hast revealed this appalling form to me when I besought thee to show Thine eternal ātman so that I could cognize Thine unlimited dominion. But who art Thou who hast such a horrible form? To what end does it serve Thee? Be gracious to me and tell me the reason why Thou hast revealed this form of destroyer and tell me what actions Thou proposest to perform in this form.

4 *The meaning of God's terrible aspect.*

32 Quoth God, While calculating[406] the end of the lives of all beings, among whom Dhṛtarāṣṭra's warriors are the first, I appear in this horrible shape which causes their destruction, in order to annihilate these beings. Therefore, even if thou, O Arjuna, refusest the help of 33 thine energy, the hostile warriors will of a certainty be destroyed; so rise to fight them and do by defeating them obtain the fame of victory and enjoy righteous kingship. I am the One who doom those who have sinned: thou[407] art but the instrument by which I have chosen to kill 34 them. Slay Droṇa, Bhīma, Karṇa etc whom I have doomed because of their sins, and do not suffer thine anxiety about dharma and adharma and thy love and compassion for thy relatives[408] to worry thee. I have doomed them because they are sinners; do therefore not hesitate and fight them, for thou shalt defeat thy rivals. No cruelty is to be found at all in this battle: on the contrary, thou shalt win the victory.

5. *Arjuna's exaltation.*

35 Then, Saṃjaya proceeds, Arjuna was over-awed and prostrating himself before God he exclaimed,

36 Justly does this universe of gods, gandharvas and the like which has foregathered to see the battle and has by Thy divine Grace beheld Thee now, delight in Thee, love Thee and glorify Thee; and justly do the rākṣasas run away in terror, and justly do all siddhas pay homage 37 to Thee! Why indeed should Hiraṇyagarbha and all others not pay homage to Thee who art superior to them and art the creator even of

[406] *kalayati gaṇayatīti kālaḥ*, *kāla-* being interpreted as "Death".
[407] *saca samavāye* "√*sac-* in the sense of 'connecting, fastening' ", so *savyasācin-* "who is capable of fastening the strings to the bow with his left hand, ambidextrous".
[408] cf. 1,26-27 and GAS. 5.

Brahmā Hiraṇyagarbha? Thou art the jīvatman,[469] Thou art the prakṛti, whether existing as cause or as effect,[470] and Thou art the released ātman[471] Therefore Thou art the primeval God, the Person, 38 the ancient One Thou art the supreme foundation, for Thou art the ātman of all and sundry beings which constitute Thy body Thou art all knowledge and all that can be known, so Thou art the highest end Thou dost pervade the entire universe consisting of cit and acit Thou 39 art to be called by the names of everyone and everything because Thou art their atman Thy valour is boundless! 40

Question Being ignorant of Thy qualities and urged upon by per- 41- plexity and life-long familiarity, I have always considered Thee my equal and friend So I came to address Thee simply as Krsna, or Yadu's son, or friend, and in jest I have not shown Thee the reverence that is due to Thee For all this I beseech Thy forgiveness Thou art father 43- and guru of this world, and therefore Thou art most venerable No one in the entire universe equals Thee, how then could one surpass Thee? Thus, most venerable Lord, I prostrate myself before Thee and implore Thy mercy Just as a father or a friend, when fittingly entreated, will show mercy to his son or his friend if he have been at fault, so, most compassionate Lord, abide me in all things, like a lover abides his beloved Having seen Thy most marvelous and awe inspiring form,[473] 45- I am transported by love and my mind is panic stricken So reveal to me Thy first, most gracious form, Lord of the gods!

Answer Quoth God, Herewith I have revealed to thee My majestic 47 form, which no one before thee has ever beheld, because thou art my devotee I could do so because it is in My nature that all that I will comes true[474] In this form, in which I exist just as I am, I am visible 48 but to one who has perfect and complete bhakti toward Me, not to one who merely follows the Veda, performs sacrifices etc Thy terror and 49 bewilderment caused by My terrifying form which thou hast seen may cease now, for I show thee the benign shape to which thou wert accustomed before look at it!

[469] *akṣaram* G = R *jīvātmatattvam* R. refers to KaṭhUp. 2,18 *na mriyate* etc, which proves that the ātman does not perish (*na kṣarati*)

[470] R. explains sadasat as the principle (*tattva*) of prakṛti existing either as effect (*sat* being diversified by names and forms) or as cause (*asat* not being so diversified)

[471] G *tatparam*, viz beyond prakṛti and jīvatman.

[472] *dhāma* G = R. *sthānam prāpyasthānam iti*

[473] R.s paraphrasis of *adṛṣṭapurvāni*.

[474] *ātmayogāt* G = R. *ātmanaḥ satyasaṃkalpayogayuktatvāt*

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32 Quoth God, While calculating[466] the end of the lives of all beings, among whom Dhrtarāstra's warriors are the first, I appear in this horrible shape which causes their destruction, in order to annihilate these beings. Therefore, even if thou, O Arjuna, refusest the help of 33 thine energy, the hostile warriors will of a certainty be destroyed; so rise to fight them and do by defeating them obtain the fame of victory and enjoy righteous kingship. I am the One who doom those who have sinned: thou[467] art but the instrument by which I have chosen to kill 34 them. Slay Droṇa, Bhīma, Karṇa etc. whom I have doomed because of their sins, and do not suffer thine anxiety about dharma and adharma and thy love and compassion for thy relatives[468] to worry thee. I have doomed them because they are sinners; do therefore not hesitate and fight them, for thou shalt defeat thy rivals. No cruelty is to be found at all in this battle: on the contrary, thou shalt win the victory.

5. *Arjuna's exaltation*

35 Then, Samjaya proceeds, Arjuna was over-awed and prostrating himself before God he exclaimed,

36 Justly does this universe of gods, gandharvas and the like which has foregathered to see the battle and has by Thy divine Grace beheld Thee now, delight in Thee, love Thee and glorify Thee; and justly do the rāksasas run away in terror, and justly do all siddhas pay homage 37 to Thee! Why indeed should Hiranyagarbha and all others not pay homage to Thee who art superior to them and art the creator even of

[466] *kalayati gaṇayatīti kālah, kāla-* being interpreted as "Death".
[467] *saca saṃdhaye* "√*sac-* in the sense of 'connecting, fastening'", so *savya-sācin-* "who is capable of fastening the strings to the bow with his left hand, ambidextrous".
[468] cf 1,26-27 and GAS. 5.

Brahmā, Hiraṇyagarbha? Thou art the jīvātman,[469] Thou art the prakṛti, whether existing as cause or as effect,[470] and Thou art the released ātman.[471] Therefore Thou art the primeval God, the Person, [38] the ancient One. Thou art the supreme foundation, for Thou art the ātman of all and sundry beings which constitute Thy body. Thou art all knowledge and all that can be known; so Thou art the highest end. Thou dost pervade the entire universe consisting of cit and acit. Thou [39] art to be called by the names of everyone and everything because Thou art their ātman. Thy valour is boundless! [40]

Question. Being ignorant of Thy qualities and urged upon by per- [41—42] plexity and life-long familiarity, I have always considered Thee my equal and friend. So I came to address Thee simply as Kṛṣṇa, or Yadu's son, or friend, and in jest I have not shown Thee the reverence that is due to Thee. For all this I beseech Thy forgiveness. Thou art father [43—44] and guru of this world, and therefore Thou art most venerable. No one in the entire universe equals Thee, how then could one surpass Thee? Thus, most venerable Lord, I prostrate myself before Thee and implore Thy mercy. Just as a father or a friend, when fittingly entreated, will show mercy to his son or his friend if he have been at fault, so, most compassionate Lord, abide me in all things, like a lover abides his beloved. Having seen Thy most marvelous and awe-inspiring form,[473] [45—46] I am transported by love and my mind is panic-stricken. So reveal to me Thy first, most gracious form, Lord of the gods!

Answer. Quoth God, Herewith I have revealed to thee My majestic [47] form, which no one before thee has ever beheld, because thou art my devotee. I could do so because it is in My nature that all that I will comes true.[474] In this form, in which I exist just as I am, I am visible [48] but to one who has perfect and complete bhakti toward Me, not to one who merely follows the Veda, performs sacrifices etc. Thy terror and [49] bewilderment caused by My terrifying form which thou hast seen may cease now, for I show thee the benign shape to which thou wert accustomed before: look at it!

[469] *akṣaram* G = R. *jīvātmatattvam*; R. refers to KaṭhUp. 2,18 na... mriyate . etc., which proves that the ātman does not perish (*na kṣarati*)

[470] R. explains sadasat as the principle (*tattva-*) of prakṛti existing either as effect (*sat*. being diversified by names and forms) or as cause (*asat* not being so diversified).

[471] G' *tatparam*, viz. beyond prakṛti and jīvātman.

[472] *dhāma* G = R. *sthānam prāpyasthānam iti*.

[473] R.'s paraphrasis of *adṛṣṭapūrvānī*.

[474] *ātmayogāt* G = R. *ātmanaḥ satyasaṃkalpayogayuktatvāt*.

50 Then, Saṃjaya proceeded, God showed Arjuna his familiar four-armed body[475] and reassured him; and Arjuna said,

51 Now I have come to my senses again, now I behold *once more* this lovable beautiful body of Thine, peculiar to none but Thee, which has the generic structure of a common human being and is most benevolent.

6. Presentation of God's proper form is only possible by bhakti.

52 God states that the form which Arjuna has witnessed a moment
53—54 before cannot be seen by anyone, not even by gods: for it is not through Vedas, sacrifices, charity etc. that God can be seen, for all those are destitute of bhakti. It is only through bhakti that God may be either known by the śāstras, or experienced directly, or approached as He really
55 is.[476] Only when a man performs all acts — studying Vedas, performing sacrifices etc. —, when all his enterprises serve one purpose: the supreme end: God, when he is God's devotee because he loves God so much that he cannot sustain his ātman unless he glorifies God and therefore performs all acts to one end: God, when he is attached to God alone, when he fosters no hatred for any being because he has no reason to do so since to him all happiness and unhappiness naturally coincide with union with and separation from God and since he realizes that all beings depend on the Supreme Person, — only then he will attain God as He really is, that is, all his defects — ignorance etc. — will vanish and he will cognize God alone.

VI MISCELLANEOUS

1. Why it is better to worship God than the ātman.

12, 1 *Question.* Which group of aspirants will be the first to realize their aspirations, the group of bhaktas who worship[477] God because they believe him to be the supreme Lord and man's supreme end[478] and possessed of all forms of dominion, or the group of those people who worship the akṣara, i.e. the individual ātman which cannot be grasped[479] by organs such as the eyes etc.?

[475] as Vasudeva's son, R. explains, God has four arms; he refers to VP. 5,3,10; 13; and an unidentified BhāgP. quotation.
[476] R. refers to KaṭhUp. 2,23.
[477] *paryupāsate* paraphrased by *paripūrnam upāsate* "who adore God in his plenitude" (from *pari-* "completely").
[478] *satatayuktāḥ* explained by R. as *bhagavantaṃ tvām eva paraṃ prāpyaṃ manvānāḥ*, from √*yuj-* "to concentrate, reflect"? see also n. 97.
[479] *avyaktam.*

Answer. The group of bhaktas who, out of excessive love, have 2 focused their minds[480] on God and in perfect faith aspire to constant union with God will attain their object — God himself — soon and easily.[481] The second group comprises those who do not worship God 3 but the akṣara, i.e. the individual ātman. This akṣara is different from the body; so it cannot be denoted by the names of god, man etc.;[482] therefore it cannot be grasped by organs such as the eyes etc. Moreover, though it exists in the bodies of all beings, it cannot be thought of as being identical with those bodies, for it is of a different kind; so the akṣara is common to all beings[483] but it is not subjected to development and therefore constant. Those people, then, who have 4 made all their senses cease to operate, who regard all ātmans — however dissimilar the bodies to which they are confined may be — as essentially equal because they all have one and the same form: knowledge, and who therefore rejoice in the well-being of all beings,[484] those people will attain the ātman which is of God's kind, that is, released from saṃsāra.[485] This group of people who focus their minds on the 5 ātman will, however, meet more difficulties in achieving their end than the first group of aspirants, the bhaktas. Only after conquering many great difficulties people who mistake the body for the ātman will acquire the mental focus on the true ātman, whereas God will soon 6—7 rescue from saṃsāra his faithful devotees who, while focusing their minds on the ātman,[486] dedicate all their profane and sacral acts to God because He is their only end, and who, uniting themselves with none but God, worship him by meditation, prostration, glorification etc., in which they delight.

[480] the mind being *prāpyaviṣaya-* "directed toward an end". for these aspirants are
[481] So R. shades the meaning of G. *yuktatama-*, and, as witness st. 7, they superior to those of st. 5 who encounter difficulties, and, as witness st. 7, they will soon (*na cirāt*) reach their end.

[482] = G. *anirdeśyam*.

[483] = G. *kūṭastham*; on the synonymity of *kūṭastha-* and *akṣara-* R. refers to G. 15, 16-17 *kūṭastho 'kṣara ucyate // uttamaḥ puruṣas tv anyaḥ* and adds that in *akṣaravidyā* (*yayā tad akṣaram adhigamyate*, MuṇḍUp. 1,1,5) *akṣara-* however denotes the Supreme Brahman, this because It is the womb of all beings (who are *kṣara-*) and therefore *a-kṣara-* Itself.

[484] or, as R. adds, ceasing to rejoice in their adversity which results from *abhimāna-*; in other words, the joy regards the well-being of these beings as far as they are ātmans; cf. *ātmavat sarveṣāṃ bhūtānāṃ hiteṣu niratāḥ* (n. 241).

[485] *mām* G. = R. *matsamānākāram asaṃsāriṇam ātmānam*, the ātman being equal to God inasmuch as it is not subject to karman; R. refers to G. 14,2 (*mama sādharmyam*) and MuṇḍUp. 3,1,3 (*nirañjanaḥ paramaṃ sāmyam upaiti*).

[486] *avyaktā gatiḥ* G. = R. *avyaktaviṣayā manovṛttiḥ*; for *avyakta-* is ātman, see above (n. 479).

2. *How to worship God and when to worship the ātman.*

8 For these reasons, that God is man's supreme end[487] and that He can be attained very soon and easily, one should focus the mind completely on God and form the conviction[488] that He indeed is the highest attainable end. As soon as one has formed this conviction and con-
9 sequently focused the mind on God, one will live in God. If one does not immediately succeed in focusing the mind on God completely and constantly, then one should attempt to concentrate on Him by first practising regular representation of him which implies a boundless
10 love of him. If one is incapable of that, then urged upon by excessive love for God one should perform devotional acts for the glory of God. Then one will soon be able to practise regular representation of God and consequently focus the mind on him and finally succeed in siddhi
11 or the attainment of God. If one does resort to bhaktiyoga[489] but yet is unable to perform even these devotional acts, then one should resort to akṣarayoga[490] and practise the *renunciation of the results of one's* acts. Then,[491] by disinterestedly performing acts to propitiate God, one will attain the knowledge of the ātman and through this knowledge dispel the darkness of ignorance, contemplate the ātman whose sole essence is to be a śeṣa of God, and acquire the spirit of perfect bhakti
12 toward God.[492] More than the practice of regular representation devoid of love, does the knowledge, which causes the ātman to be evident and which presupposes true knowledge of the ātman, favour the well-being of the ātman. Still more than that imperfect knowledge, does the meditation on the ātman favour the well-being of the world of which the former is a means. More than that still imperfect meditation is disinterested activity of which the former is a means. As a direct consequence of this activity all evil is annulled and the mind cleared. When the mind is cleared, perfect meditation on the ātman is possible.[493]

[487] or the variant readings *-jñānaprāpyatvād* and *-jñānārthatvād* "because of the fact that he is the end to be reached by supreme knowledge" and "that he is the object of supreme knowledge".
[488] *buddhi-* taken synonymously with *adhyavasāya-*.
[489] *madyogam* G. = R. *madguṇānusaṃdhānakṛtamadekapriyatvākāraṃ bhaktiyogam.*
[490] *akṣarayoga-* or *ātmayoga-*: karmayoga which implies knowledge of the ātman's nature and is propaedeutic to bhakti, see supra 3,0.
[491] for then one has subdued one's mind (*yatātmavān* G. = R. *yatamanaskaḥ*).
[492] R. refers to G. 18,46-54 where this sequence of developments is enumerated.
[493] from all this follows, R remarks, that *ātmaniṣṭha* (= *akṣarayoga-*, supra

3. *The qualities of one devoted to disinterested activity.*[494]

He does not hate any being, even though it hates him. He is friendly to all beings, whether they hate him or help him. He is compassionate toward all beings which love him. He is not possessive and does not suffer from the delusion that his body is the ātman. So he is neither delighted nor vexed when fortune or misfortune befall him, for fortune and misfortune are only imagined. He is not transformed[495] by rivalry and power,[496] even if they are inevitable. He is satisfied with whatever he may happen to find for the sustenance of his body. He is constantly occupied by the thought[497] that the ātman is separated from prakṛti. He has control over the activities of his mind.[498] His conviction as to the matter and purpose which are taught by the doctrine of the ātman is firm. He has focused on God the positive certainty that God is propitiated by disinterested activity and, when duly propitiated, will allow his ātman to be evident. A devotee who, through such karmayoga, practises bhaktiyoga is beloved of God. So is the karmayogin who does nothing to vex the world, who is not vexed by the world because he is not interested in it and who therefore is not joyous, intolerant, fearful and irascible. Beloved of God, too, is he who does not care for anything different from the ātman, whose body prospers on pure nourishment prescribed by the śāstras, who is capable[499] of earning the means to perform śāstric rites, who does not feel pain at disagreeable contacts which are inevitably connected with the performance of śāstric rites and who renounces all activities except those prescribed by the śāstras. Beloved of God is the karmayogin who does not delight in any generally

13 14 15 16 17

n. 490) is the best means for him who is incapable of bhaktiyoga, whereas for him who is qualified for *ātmaniṣṭhā* but has not yet a pure (*śānta-* "free from attachment to results") mind, *karmaniṣṭhā* (that is preparatory karmayoga of disinterested activity which does not yet imply knowledge of the ātman) is the best means. The sequence which R. reads in this verse is 1. *dhyāna-* ("wandering of un-focused mind in preparatory karmayoga") 2. *jñāna-* ("karmayoga with implied knowledge of the ātman") 3. *tad-* (sc. *jñāna-*) *āparokṣyam* ("contemplation of the ātman") 4. *bhakti*. It is not clear where jñānayoga enters into this sequence.

[494] this is advanced karmayoga which implies knowledge of the ātman, purifies the mind, and is propaedeutic to bhakti.

[495] = G. *kṣamī*.

[496] text *sparśaprabhavayor*, v.l. *spardhā-* which I translate; *prabhava-* is taken synonymously with *prabhāva-* (cf. n. 411) "power".

[497] *satataṃ yogī*, compare n. 477.

[498] = G. *yatātmā*.

[499] = G. *dakṣaḥ*.

delightful thing and does not hate any odious thing, who is not grieved by common sorrows, does not desire desirable things and renounces

18—19 good as well as evil because both cause his bondage. Beloved of God is he who is equanimous, whether he is approached by a friend or by an enemy, who is not attached to his dwelling-place[500] etc, because his mind is constantly focused on the ātman, and is therefore equanimous as to honour and blame

4 *But the bhakta is superior*

20 This teaching of the superiority of bhaktiniṣṭhā to ātmaniṣṭhā is now summarized in the statement that those votaries who hail[501] bhakti as being at once righteous and immortal are most dearly beloved of God

[500] = G *aniketaḥ*
[501] R viz. in the manner of 12 2 where the bhaktas were spoken of.

PART THREE

EXPLANATIONS OF TOPICS ALREADY DISCUSSED IN THE PRECEDING PARTS

I ĀTMAN AND BODY

1. *The proper forms of ātman and body.*

This body, though it may be put in sāmānādhikaraṇya with the experiencing-ātman,[502] e.g. in the proposition "I am lean", etc. is different from the latter. Sages who possess exact knowledge of the body call it the experiencing-ātman's field of experience. A person who knows this body and, because of his very knowledge, must be different from his body which is the object of his knowledge,[503] is called a kṣetrajña by these sages. That person may, when perceiving entities different from the body, consider his knowing ātman to be in a relation of sāmānādhikaranya to his body, for instance in the proposition: "I who am a man know this jug"; still, when he perceives his body he will know that it is an entity different from his ātman and of the same order as a jug, because being an object of the ātman's knowledge it is of the same order as other objects of knowledge, so that now the proposition runs: "I know his body too, in the same way as I know a jug."

13, 1

One may conceive the ātman to be in a relation of sāmānādhikaraṇya to the body inasmuch as both are indissolubly connected:[504] for the body serves only to particularize an ātman as belonging to a certain class. In itself the knowing ātman is not accessible to the organs of vision etc., because its form is peculiar to itself alone and accessible only to a mind

[502] *bhoktṛ- ātman-* "the ātman in relation to the body", in contradistinction to *prāptṛ- ātman-* (supra, 3,0) "the ātman in relation to its pure self, the ātman as the realizer of its own pure form as distinct from prakṛti".

[503] supra 2,18.

[504] *apṛthaksiddhi-* "inseparable connection of the attribute with the attributed"

prepared by Yoga.[505] But this does not justify the fools in regarding this knower as the prakṛti, only because it is proximate to prakṛti.[506]

2 The ksetrajña is God, i.e. God is its proper form; the same is true of the ksetra.[507] As has been pointed out, kṣetra and ksetrajña may be put in sāmānādhikaraṇya, both being indissolubly connected because the ksetra particularizes the ksetrajña. Likewise both ksetra and ksetrajña may be put in sāmānādhikaraṇya with God, because it is the sole nature of both to particularize God.[508] Ksetra and kṣetrajña are merely constitutive of God's body. God is the inner Ruler of all kṣetrajñas and therefore constitutes their ātman;[509] so they may be put in sāmānādhikaranya with God.[510] One should know that ksetra and kṣetrajña are distinguishable and that God is the ātman of both.

There are other interpretations given.[511] It is said that the sentence: "Know that I am also the kṣetrajña" should be understood to express identity, because of the sāmānādhikaraṇya; then it should be admitted that God becomes as it were the kṣetrajña in consequence of Nescience of the truth, and that it is just this Nescience which this teaching seeks to sublate. It should be compared to the information of a reliable man that there is no snake where a snake is imagined, but only a rope: this information sublates the erroneous notion that there is a snake. So in the same manner the teaching of the Lord, who is most reliable, sublates the erroneous notion that there is a ksetrajña.

But then I would ask: As to this teacher, the venerable Vāsudeva, the Supreme Lord, has his Nescience been sublated by the exact knowledge of the ātman or has it not? If the aswer be: Yes, his Nescience has been sublated, then I argue: In that case the view, held by Arjuna and others, that there is Difference, is impossible and so is any attempt to teach them, because it is impossible to attribute to the ātman — which in your opinion is mere undifferenced Consciousness —

505 on Yoga see Lecture 6.

506 R. refers to G 15,10 *utkrāmantam sthitaṃ vāpi bhuñjānaṃ vā guṇānvitam / vimūḍhā nānupaśyanti paśyanti jñānacakṣuṣah.*

507 because of G. *api* "I am the kṣetrajña as well (as the kṣetra)".

508 R : that God is different from both kṣetra and kṣetrajña appears from 15,16-18

509 R. refers to Antaryāmibrāhmaṇa BĀU. 3,7, esp. 22 (M.).

510 R refers to Lecture 10 where God stated that He is the ātman of all beings (st 20: *aham ātmā... sarvabhūtāśayasthitah* and st. 39 *na tad asti vinā yat syān mayā bhūtaṃ carācaram* and st. 42 *viṣṭabhyāham idaṃ kṛtsnam ekāṃśena sthito jagat*) and in between (st. 21-38) referred to himself in sāmānādhikaraṇya with all possible beings.

511 by Çankara, GBh. 13,2.

a quality that is foreign to it. — If, however, the answer be: No, his Nescience has not been sublated, then it is utterly impossible that the Lord could even begin teaching the knowledge of the ātman, because He possesses no such knowledge himself.[512]

These and similar views are not to be taken seriously. The people who set them forth have no knowledge and contradict śruti, smṛti etc The truth is this: the śruti[513] asserts that non-spiritual substance, spiritual substance and the Supreme Brahman are distinct from one another and stand in the relation of Object, Subject and Lord respectively. The Gītā[514] itself states explicitly that God by his own will creates cit and acit conjointly and that from that conjunction all beings arise. Elsewhere the śruti[515] asserts that, in whatever condition cit and acit or Subject and Object exist, their existence depends on God, because they constitute his body and are internally ruled by him, and that God is their ātman. This is also the meaning of the śrutis[516] which state that God himself is the world — whether as a cause or as an effect —; for cit and acit, which exist as cause or as effect, constitute God's body. So God is effect when both cit and acit substances, which constitute his body, are in their gross, evolved condition, and He is cause, when both are in their subtle, unevolved condition. This means that the effect is identical with the cause and that therefore the effect can be known if the cause is known. And this again proves the position that by knowing one, one will know all.

In the śruti passage: "Lo! I will enter unto the three divinities by way of the living ātman and distinguish name and form,"[517] the three divinities connote the whole mass of acit. So from this passage we know that all distinctions of name and form are brought about by God's entering into acit via the jīvātman whose ātman is God himself. In result all expressive words[518] signify the Supreme Ātman as modified by the jīvātmans of the non-spiritual matter. Therefore the sāmānādhi-

512 the same reasoning ad 2,12 NārUp 11,1; ÇvetUp. 1,9; 6,73;
513 ÇvetUp. 4,9-10; 1,10; 6,9; 6,16;
1,12; 1,6; 4,6; 4,5; MantrUp 1; ÇvetUp. 4,7 are quoted.
514 G 7,4-5; 9,7-8; 9,10; 13,19, 14,3 are quoted; in 14,3 R. takes *brahman-* to mean prakṛti in its subtle form; for this meaning he refers to MuṇḍUp. 1,1,9 *tasmād etad brahma nāmarūpam annaṃ ca jāyate.*
515 R. quotes BĀU. 3,7,3-22 (M); SubālUp. 7 (where *mṛtyu-* means "the subtle prakṛti", < *tamas* in the same sense o c. st. 2); TaittĀr. 3,11,1.
516 ChUp. 6,2,1; 6,2,3-6, 8,6, TaittĀr. 2,6,2-3.
517 ChUp 6,3,2; R. cites further TaittĀr. 2,6,2.
518 *sarve vācakāḥ śabdāḥ*; on *vācaka-* see Renou, Terminologie sub *vāc.*

karaṇya of a word denoting an effect with a word denoting the Supreme Ātman as cause, is used in its primary sense.

The upshot of all this is that Brahman is the material cause of the world,[519] because Brahman, if modified by gross and subtle cit and acit, is effect and cause respectively. Nonetheless it is clear that the natures of cit and acit on the one hand and the nature of Brahman on the other are not amalgamated only because Brahman is the material cause of the conjoined cit and acit. For example: the material cause of a coloured cloth is a combination of white, black and red threads. The effected cloth will show a combination of whiteness, blackness and redness where white, black and red threads have been woven in it; but the colours will nowhere have mixed in the effected cloth, no more than they had mixed in the threads which were the cause of the cloth. Similarly, although a combination of God, cit and acit constitutes the material cause of the world, still in the effected world the respective qualities of God as the Ruler, cit as the Subject and acit as the Object of experience are not confused.[520]

From all this it will be clear that the Supreme Brahman, though entering the effect, is not transformed thereby, because his proper form does not change. The fact that He exists at all as the ātman of cit and acit substances in gross condition and divided according to their individual distinctions of name-and-form, proves once more that He is effect, for being an effect is: entering into another mode of existence.

The doctrine that the Supreme Brahman is without qualities[521] is true as far as it means that He is without all evil qualities, as the śruti clearly asserts.[522] The doctrine that knowledge is the essence of the Supreme Brahman is undeniably true if that be understood in the sense that the essence of Brahman, who is omniscient and omnipotent, can only be reflected upon through knowledge and that this essence is knowledge inasmuch as He is self-illuminating.[523]

[519] '*brahmopādānaṃ jagat*, that is: Brahman constituting 'a whole' with cit and acit in unevolved condition.

[520] R. adds that this comparison holds only to some extent: for whereas the threads have a separate existence, and, if combined by the will of a person into a cloth, constitute at once cause and effect, cit and acit have no separate existence and therefore God, modified by cit and acit, constitutes at once cause and effect himself.

[521] doctrine of advaitavāda, refuted in detail in ÇBh. 1,1,1 (Th. p. 78 ff.).

[522] R. quotes ChUp. 8,1,5.

[523] to prove that Brahman is knower and essentially knowledge R. refers to MuṇḍUp 2,2,7.

The view that the plurality of things is unreal since they cannot be ensouled by Brahman because all plurality is essentially foreign to Brahman, is contradicted by several śrutis [524], which affirm that Brahman does exist by his own will in a plurality of modes; because his being is constituted by the plural and manifold moving and immovable entities. This affirmation that Brahman is by his own will modified by manifold entities because He is the experiencer in all kinds of manifold forms, is certainly not contradicted by other śrutis which point to unity.[525]

This detailed exposition may suffice to show that there is no room for the view that Brahman is nescient, nor for the view that difference in Brahman is due to upādhis. By the śrutis themselves one can know that there is no contradiction between all srutis which, in the aforesaid manner, assert that essence and nature of God, cit and acit are different, that they are at once cause and effect, and that cause and effect are eternal.

2. The body.

Presently it will be summarily explained what a kṣetra is, which 3 elements depend on it,[526] to what transformations it it subject, to what end it has originated [527] and what is its proper form; and what is the proper form of the kṣetrajña and what powers it possesses. The ṛṣis, 4 Parāśara etc.,[528] have worded this knowledge of ksetra and kṣetrajña in many ways. Moreover they state that Vāsudeva constitutes the ātman of the distinct kṣetra and kṣetrajña.[529] Many passages in the three Vedas [530] affirm very lucidly that kṣetra and kṣetrajña exist separately and that Brahman is the ātman of both. The Brahmasūtras, too, deal with this subject and their arguments carry conviction.[531] This same knowledge of kṣetra and kṣetrajña will now be briefly explained by God.

The kṣetra depends on the great elements — earth, water, fire, 5

524 TaittĀr. 2,6,2; ChUp. 6,2,3; BĀU. 3,4,7; 6,5,6; 7; 11.

525 BĀU. 4,4,19; 6,5,15.

526 *yādṛk* G. = R. *yeṣām āśrayabhūtam.*

527 = G. *yatprabhāvaḥ: yat* = *yato hetoḥ, so yasmai prayojanāya.*

528 R. quotes VP. 2,13, 64-66ab; 84; 96cd-98.

529 MBh. 13,159,137.

530 expl. of G. *chandobhir vividhaiḥ.*

531 G. *viniścita-* explained by "resulting in positive knowledge"; the VS. passages are 1. on kṣetra: 2,3,1-18; 2. on kṣetrajña: 2,3,19-39; 3. on God's being the ātman of cit and acit inasmuch as he actuates them: 2,3,40.

wind, ether —, Ahaṃkāra as the primeval element, Mahat[532] and Prakṛti;[533] on the ksetra depend the tattvas, i.e. the 5 sensoreal senses, 5 motorial senses, the co-ordinating manas, and the 5 objects of the
6 senses. Desire and hatred, happiness and unhappiness, are the effects or the transformations of the ksetra. They are dharmas of the purusa,[534] yet they are transformations of the ksetra because they originate from the conjunction of ātman and ksetra and are therefore effectuated by the ksetra. The combination of these various elements is brought about by the cetana on which they ultimately depend.[535] Summing up, the ksetra consists of substance, constitutes the basis of the senses, exists as a combination of elements subject to the transformations desire, hatred, happiness and unhappiness, and serves to be the substratum of the cetana's experience of happiness and unhappiness.

7 The qualities which one should possess in order to be able to know the ātman in the effects of ksetra are the following: humility, sincerity,
8 inoffensiveness, patience, uprightness, attachment to one's guru, purity,
9 detachment; impatience with regard to objects, discrimination between
10 ātman and non-ātman, sence of the deficiency of bodily existence; dis-
11 passionateness, equanimity; constant bhakti in solitude, dependence on the knowledge of the ātman,[536] and fixation on this knowledge. These qualities assist a person who is conjoined with prakṛti in knowing the ātman; all other qualities lead to ignorance, because they are incompatible with the knowledge of the ātman.

3. *The Ksetrajña.*[537]

12 The proper form of the individual ātman will now be explained; by virtue of this knowledge — which is attainable with the assistance of the above qualities — one will reach the pure ātman, the ātman exempt from the dharmas of prakrti like birth, old age, death etc.

The individual ātman is beginningless and endless;[538] it is subject

[532] = G *buddhi-*, not to be confounded with *buddhi-* as a psychological function, supra 2,41

[533] G *avyakta-*, not to be confounded with *avyakta-* = *ātman-*.

[534] R refers to G 13,20

[535] R reads *saṃghātaś cetanādhṛtiḥ*, the latter word being a bahuvrīhi adjectival to the former.

[536] *adhyātmajñānanityatvam* G. = R *-niṣṭhatvam*

[537] R : that principle which knows the kṣetra as said above (st. 1): *etad* (sc. *kṣetram*) *yo vetti*...

[538] KaṭhUp 2,18 is quoted, R. reads *anādi matparam*.

to God, of whom it is a seṣa,[539] it is a quantity[540] of the category kṣetrajña, distinguishable from and not circumscribable by the body[541] It cannot be called sat or asat, because it is neither effect nor cause[542] The atman's conjunction with the conditions of effect and cause results, not from its proper form, but from its concealment by ignorance or karman, kṣetra and kṣetrajña conjoined may be called cause,[543] but not the pure kṣetrajña alone, because the condition of cause results from karman[544] The atman in its pure form is able to perform the 13 tasks of hands and feet, of eyes etc, completely,[545] it is present in everything because it cannot be determined by space etc It is capable 14 of knowing the objects with and without the functioning of the senses, it is detached from all bodies, yet it can support all bodies It is by nature exempt from the gunas sattva etc, yet it is capable of experiencing the gunas It can abandon the elements completely and exist 15 without a body, and it can exist within a body In the spontaneous operations[546] of the body it is at once unmoving, because of its own stable nature, and moving, because it is in a body Though existing in the kṣetra, it cannot be comprehended by the samsarins because its uncommon subtlety sets it apart from the body Though present in the body, it is distant from those who are devoid of the above qualities,[547] and near to those who possess them Though present in all beings, the 16 atman is undivided because its only form is being a knower, to those, however, who dot no know this form, it appears to be distributed over all shapes of beings divine human etc

It has already been pointed out[548] that the atman can be known

[539] = G ıatparaıı that God is superior to the atman is proved by 12 for the atman as a seṣa of God R cites BĀU 3 7 22 (M) ÇvetUp 6 9 6 16

[540] *brahman* G = R *bṛhattvagunayogı* *kṣetrajnatattvam* for *brahman* for the ∾*bṛhant-* cf CBh 1 4 14 (Th p 385) see Gonda Brahman (passim) for the sense *br* = *ātman* R refers to 14 26-27 and 18 54 see also Intr

[541] R refers to ÇvetUp 5 9 *sa cānantyāya kalpate* he adds that the *ātman* is circumscribable in so far as it is subject to karman

[542] R *sat* = effect for an entity is called *sat* in the condition of effect when it has the form of god man etc but it is *asat* or cause if it is *not* an effect he refers to TaittAr 8 7 1 *asad vā idam agra āsit / tato vai sad ajāyate*

[543] that is when in subtle condition in which they constitute Br s body

[544] i e the atman can be called cause in the above sense if conjoined with prakṛti

[545] R quotes ÇvetUp 3 19 which refers to the Supreme Brahman but acc. to MuṇḍUp 3 1 8 and ChUp 7,26,2 the ind atman is similar to the Supreme Br, so that the same holds good for the atman

[546] R such as e g those enumerated in ChUp 7,12 3

[547] humility etc above 7 17

[548] ad st 2

as being different from the body because it knows the body; now it is said that the same can be known on other grounds. Because it supports the elements combined in the shape of the body, it can be known as being different from the elements supported. Because it annihilates and originates food etc., which is constituted by elements, it can be known as different from these elements.

17 Knowledge, the light of the ātman,[549] illuminates even luminaries — such as the sun, a lamp etc. — which dispel only that darkness which hinders the contacts of senses with objects. It is beyond prakṛti.[550] Therefore the ātman can be known as knowledge, because it has but one form: knowledge, and is attainable by the above means to know-

18 ledge. When a devotee of God has acquired this knowledge of the kṣetra and the knowledge of the means leading to the attainment of the ātman in its proper form, distinct from the kṣetra,[551] he is qualified to reach that state in which he is released from saṃsāra.[552]

4. *The natural conjunction of ātman with prakṛti.*

19 Prakṛti and puruṣa, and the conjunction of both, have no beginning. The transformations of the prakṛti, desire, hatred etc., which cause a person to be tied to saṃsāra, and the qualities of humility etc., which cause him to be released, originate from prakṛti. So the beginningless prakṛti conjoined with the ātman and developed into kṣetra is, through its own transformations and its own qualities, the cause alike of a person's bondage and of his release.

20 *The activities of body and organs*[553] — *which are activities in* experiencing — depend on the prakṛti developed into kṣetra. This prakṛti is subservient to the person or puruṣa who is the agent, as stated in the Sūtras.[554] This agency of the puruṣa means that the puruṣa is the cause and initiator of all activities to which the subservient prakṛti is instrumental. So all experience of happiness and unhappiness depends on the puruṣa conjoined with prakṛti. The puruṣa itself finds no happiness except in self-experience. When however the puruṣa is conjoined

549 G. *jyotiḥ* equated with "knowledge", for *ātmaprabhārūpaṃ jñānam.*
550 = G. *tamas*; cf. tamas in SubālUp. 2, which R. always explains by prakṛti (e.g. supra n. 15).
551 R. kṣetra is treated of in 5-6; the means of knowledge in 7-11; the knowledge of kṣetrajña in 12-18.
552 = G. *madbhāvāya*, the ātman being similar to God in so far as it is not essentially subject to karman.
553 = G. *kārya-* and *kāraṇa-* resp.
554 VS. 2,3,33.

with prakrti, it has experiences of happiness, unhappiness etc, which are conditioned by its conjunction with prakrti and effectuated by the gunas sattva etc

21 The purusa, existing in a particular shape and nature — divine, human etc — which is a result of previous deleopments of prakrti, is attached to happiness etc which consi t of the gunas and are proper to that particular nature, and is active in performing the good and evil acts leading to that happiness etc In order to experience the results of his acts he is born in a certain nature, good or evil, this new existence induces him again to be active and consequently to be born again in samsara, until he cultivates the qualities of humility etc by which he may attain the atman

22 The purusa, when existing in such a body and conniving at its activities, looks on and consents, therefore it is the lord of the body In the same way it experiences the happiness and unhappiness resulting from the body s activities So because it rules supports and exceeds[555] the body, it is a sovereign lord as compared to its body, senses and mind Likewise it is called the body s sovereign atman, — sovereign as compared to the body —, and a most sublime purusa, i e a purusa whose knowledge and power are not to be circumscribed by the body, as has been said above[556] Nevertheless, so long as it is attached to gunas, the purusa is sovereign only as compared with the servile body

23 He who knows that the purusa and the prakrti have the aforesaid natures and who knows the nature of the gunas — which is still left to explain —, he knows discriminatingly He will not be reborn conjointly with prakrti but attain the purified atman characterized by non circumscribable knowledge as soon as he dies

24 Of those who possess this knowledge there are several categories 1 the bhaktas with perfect yoga who contemplate with their minds the ātman in their bodies,[557] 2 the jñanayogins with imperfect yoga, who contemplate the atman when they have qualified their minds for yoga,[558] 3 the karmayogins, — a unqualified to practise jñanayoga, b preferring an easier method, c compelled by their authoritativeness

25 to practise karmayoga and who contemplate the atman, being qualified for yoga by karmayoga which implies jnanayoga, 4 karmayogins who are

[555] *sesitvena* having the body as seṣa subservient instrument

[556] st 12

[557] *dhyānena* G = R *bhaktiyogena ātmani ātmānam* = *śarīrasthitam ātmānam ātmanā* = *manasā*

[558] R *sāṃkhyayoga* = *jñānayoga* (cf *sāṃkhya* supra 2,39)

10

not qualified for any of the methods but listen to sages who know the truth and then worship the atman through acts they too will contemplate the atman and conquer death, 5 the traditionalists [559] who are unable to do more than listen to the sages these will contemplate the atman when they are purified of evil and practise karmayoga etc

26 When a being is born with a moving or an immovable ātman, then he is born from an interdependent combination of ksetra and ksetrajña, 27 composite, never apart He who perceives that the ātmans in all composite beings of all dissimilar shapes are equal because they always have one and the same form knowledge, and that they do not perish when the bodies die, has an exact perception of the ātman But a man who looks upon the atmans as unequal, simply because the shapes of the beings in which they reside are dissimilar, and as subjected to birth, 28 death etc, is eternally doomed to samsara When a person perceives that the atmans, residing in all bodies and being the sesins, supports and rulers of all these bodies are equal because they all have the same form knowledge, then he saves the ātman with his mind [560] from samsara As a result of his perception of the equality of all atmans he will attain the atman in its pure form, without this perception one will implicate one s atman in samsara

29 When a person perceives that all acts are performed by the prakrti, that therefore the atman is non-agent and that the ātman has the form of knowledge, then he perceives that the atman's conjunction with prakrti its directing capacity and its experience of happiness and unhappiness all result from ignorance — effected by karman —, and then 30 he has an exact perception of the atman When a person perceives that all different modes of existence of all beings depend on one principle, prakṛti and not on the atman, and that the varieties of new beings issuing from these beings again arise from prakrti, then he will attain the atman in its purest form

31 This sublime atman is not perishable like the body, for it has no beginning it does not act and is not bound by the body s modes of existences, because it is free from gunas

32 *Question* Granted that the atman does not act because it is free from gunas how can it be possible that the atman is not contaminated by the body s modes of existence which accompany the atman eternally?
Answer In this the atman may be compared to space albeit associated with all substances space is too subtle to be contaminated by the modes

[559] = G *srutiparāyanāh*
[560] *ātmanā* G = R. *manasā*

of existence of all those substances; likewise, though present in all bodies, the ātman is too subtle to be contaminated by their modes of existence.

33 The kṣetrin illuminates the entire kṣetra, within and without, by its own light, like the sun illuminates the entire world. And, even as the illuminating sun is totally different from the illuminated world, so the knowing ātman is totally different from his kṣetra.

34 Those who discern the difference between kṣetra and kṣetrajña by means of their knowledge of the existing difference, and who know how[561] they can be released from the prakṛti of the elements, will attain the sovereign, i.e. the released ātman in its purest form.

II THE GUNAS

1. *The manner in which the guṇas cause the bondage of the ātman.*

14, 1— Now another kind of knowledge will be dealt with, to wit the knowledge of the guṇas. This is the most important knowledge concerning prakṛti and puruṣa. Having acquired this knowledge a man is equal to God and no longer subject to origination and annihilation.

3 Before the rôle which the guṇas play in the bondage of the ātman is explained, it is said that the conjunction of puruṣa and prakṛti is brought about by God himself. God causes the puruṣa and prakṛti of all substances to be conjoined: He plants the mass of spiritual beings[562] as an embryo in the Mahad Brahma[563] which is the womb of the non-spiritual matter; in other words, God conjoins his spiritual prakṛti, constituted by experiencing puruṣas, with his non-spiritual prakṛti, constituted by the kṣetra of experience. From this conjunction all beings arise: the Mahad Brahma — the non-spiritual prakṛti — is the cause
4 of all these beings. God is the sowing father: He conjoins the spiritual beings with certain modes of existence in keeping with their karman.
5 Now, what is the cause of our repeated births — as a god, a man etc. — in conjunction with acit and in harmony with our previous karman since the beginning of creation? That is the three guṇas which are

[561] R.: *mokṣyate 'neneti mokṣaḥ*, these means being the qualities of humility etc. summed op supra st. 7-11.

[562] or the jīvabhūtaprakṛti of 7,5, here, acc. to R., called embryo because it is the seed (*bīja-*) of all beings.

[563] by R. equated with the non-spiritual prakṛti of 7,4, in contrast with the jīvabhūta (7,5); in the opposite *mahad* R. reads an indication to this equation, for the non-spiritual prakṛti is the cause of *Mahat*, Ahaṃkāra etc.; for Br. = prakṛti R. refers to MuṇḍUp. 1,1,9.

inherent in the prakrti conjoined being and particularize its nature, and which can only be known through their effects — brightness etc —, which are not apparent in pure prakrti but are apparent in its transformations, Mahat etc

The gunas bind the purusa, who is conjoined with a body in all its evolutions from the primordial prakrti but who in itself is *not* subjected to gunas they bind the purusa within the restrictions of his
6 corporeal existence[564] The sattva guna gives rise to light and happiness, for it is immaculate that light is enlightenment on the proper form of things, this guna causes health Sattva causes a man to be attached to happiness and knowledge and binds him in this way Once attached to knowledge and happiness, he will be actively engaged in realizing them by profane and Vedic means, and attach himself to them when realized
7 The rajas guna causes sexual desire general ambitiousness and affection for one's nearest[565] So by exciting his desires it binds a dehin to acts These acts may be good or evil and cause him to be born in a
8 nature in which he will experience the good or evil results The tamas guna springs from false knowledge, it binds the dehin through neg-
9 ligence laziness and sleep Summing up, sattva mainly causes an attachment to happiness rajas to activity, and tamas to undutifulness by causing false knowledge

10 As has been said above, the gunas inhere in the prakrti which gradually is developed into a body

Question *But then, how can they produce effects which contrast to one another?*

Answer Although all three gunas are inherent in prakrti conjoined with atman they can, owing to previous karman and different nourishment,[566] predominate over one another Sattva preponderates when rajas and tamas are subdued rajas when sattva and tamas are subdued,
11 and tamas when sattva and rajas are subdued From the effects can be seen which guna actually preponderates When knowledge is ef-
12 fectuated, then rajas preponderates When greed, final as well as aimless activity,[567] sensoreal activity[568] and desire are effectuated, then

[564] expl of G *a yayam* (essentially) imperishable
[565] resp G *rāga* (R *yoṣitpuruṣayor anyonyaspṛhā*), *tṛṣṇā* (R *sabdādisarvaviṣayaspṛhā*) and *sanga* (R *putrādiṣu sambandhiṣu samsleṣaspṛhā* <√*sac* 'cling to)
[566] the influence of nourishment will be dealt with in Lect 17
[567] = G *pravṛtti* *ārambha* explained as esp 'final energy'
[568] G *a ama* the non ceasing of sensoreal activity

rajas preponderates When no true knowledge,[569] no activity, no sense of duty and false knowledge are effectuated, then tamas preponderates 13
When at a man's death sattva preponderates, then he will be reborn in a family[570] of people who have true knowledge of the atman and be qualified to perform acts furthering the true knowledge of the atman 14
When rajas preponderates at his death, he will be reborn in families who act to gain results and be qualified to perform acts leading to results — heaven and the like When tamas preponderates he will be reborn as a brute incapable of aspiring to man's major ends 15

According to those who know the developments of the gunas a person who has died while sattva preponderated and consequently has been reborn in a family of sages, will — in virtue of his disinterested action — gain more sattva in his next life and live without suffering[571] A person who has died while rajas preponderated will suffer in samsara, this suffering consists in endless activities for the sake of results A person who has died while tamas preponderated will suffer from perpetuated ignorance 16

Question To what results does the increase of sattva in subsequent lives lead? 17

Answer When sattva increases, it will produce knowledge, i e true evidential knowledge of th atman[572] When rajas increases, then one s greed for results like heaven etc will increase too When tamas increases, it will produce negligence, consequently incorrect activity, consequently erroneous knowledge which will increase tamas again, and finally no knowledge at all Sattvika persons will gradually rise and attain release Rajasa persons who act for the sake of results and consequently will be reborn to continue acting, will remain in the middle which means general unhappiness because it will lead to ever new births Tamasa persons, stooping down to ever worse acts will gradually go down to the condition of sudra, of animals, insects, vegetables, immovable matter 18

2 *How people, whose sattva has gradually increased, may rise beyond the gunas*

A man's sattva will increase when he partakes of sattvika nourishment and performs disinterested acts to propitiate God and totally 19

[569] *prakāśa-* (in G *aprakāsa-*) 'enlightenment as above st. 6
[570] G *lokān* expl by *samūhān*, hence 'family"
[571] *nirmalam* G = R. *duhkhagandharahitam*
[572] *jnānam* G = R. *ātmayāthātmyāparokṣarūpam.*

suppresses his rajas and tamas. When in this favourable condition he perceives that the gunas are the agents of activities[573] corresponding to gunas and knows that the ātman itself is non-agent, then he will attain the condition of God

20 *Question.* What is meant by the 'condition of God'?
Answer Cognizance of the immortal ātman, for a dehin who has risen beyond the three gunas which arise from prakrti developed into a body, and who perceives that the ātman is different from the three gunas and has the form of knowledge, will be released from birth, death and old age and cognize the ātman

21 *Question* By what signs can a man who has risen beyond the gunas be recognized? How is his behaviour — which is a sign to recognize him by — and how his proper form? And how has he risen beyond the gunas?

22 *Answer* A man has risen beyond the gunas when he does not hate the effects of the gunas,[574] if they are present in undesirable things, and does not desire them if they are absent from desirable things different from the ātman He takes no part in anything, for he desires

23 nothing but to contemplate the ātman He is not disturbed by the gunas which may seduce or pester him by desire or hatred His acts are not dictated by the effects of the gunas, for he perceives the gunas in their

24—25 effects He is equable in happiness and unhappiness, his love for the atman causing his equanimity because these effects are not the ātman's; so a clod, a stone and a piece of gold are the same to him He does not prefer the desirable to the undesirable He knows how to discriminate between prakrti and ātman,[575] so no blame or praise will impress him because they arise from virtue or lack of virtue which result from the delusion that the atman is just a human being So he is equable when honoured or when blamed, and consequently is indifferent to friends as well as enemies Thus he renounces all activities resulting from his being a dehin

26 How is one to rise beyond the gunas? Not merely by realizing the difference between ātman and prakrti,[576] for this realization can be sublated by a wrong vasanā Only when a person pays homage to God through perfect bhaktiyoga, can he conquer the almost invincible gunas

[573] cf supra 3,29
[574] G *prakāsa-, pravṛtti* and *moha-* are taken resp as the effects of sattva, rajas and tamas (above st 11, 12 and 13)
[575] expl of G *dhira-*, from √*dhṛ-*, cf n 262
[576] as set forth supra st 19

27 Only then is he qualified for brahman's condition, i e can he attain the ātman as it really is, immortal and imperishable,[577] for God is the support of the atman, of the eternal dharma,[578] and of perfect felicity.[579]

III GOD'S SUPERNAL MANIFESTATION

15, 1 According to the sruti [580] the roots of the asvattha tree, which is eternal, are planted above and its branches reach downward This asvattha tree is the samsāra, beginning with Brahma who resides above the Universe, and ending below in men, cattle etc living on the earth It is eternal because its continuous flow cannot be stopped before a perfect knowledge is effected Again, the leaves of this tree are said to be the Hymns, for the samsāra is made to increase by the desiderative acts which are explained by the srutis [581] He who knows this samsara to be thus knows the Veda, for the Veda sets forth the means by which the samsara may be stopped so one's knowledge of the samsara helps the knowledge of the means by which one may overcome the samsara

2 The downward branches — men etc — which spring from the previous karman of these men etc, sprout downward again into men etc and upward into gandharvas, yaksas, gods etc, [582] all these beings flourish through the gunas and their shoots are the objects The roots of the tree in the world of Brahma ramify in the world of men, according to karman

3 People in the samsara are unable to see this tree so as it has been described A man can only perceive this much that he is a man, son of so-and-so, father of so and so, living in circumstances corresponding to his condition He does not see that the end of the tree is brought

[577] *brahma-* (in *brahmabhūyāya* st 26) is synonymous with *brahmano amṛtasyāvyayasya*, or the atman in its pure form whom to reach is the ambition of the kaivalyarthin

[578] R remarks that *dharmasya* being on a par with *brahmanaḥ* and *sukhasya* (which both are the aspirants objects), must also be an object to be attained, not merely a means of attaining an object it is synonymous with aiśvarya, the aim of the aisvaryarthin

[579] this felicity being the ambition of the third aspirant, the jñānin, or perfect bhakta R. connects this line with the passage of prapatti (7 14 ff) where it was explicitly stated that the gunas can only be overcome, and the ātman consequently only attained by prapatti, for a discussion of this passage see Ch. IV, p. 25

[580] expl of G *prāhuḥ*, R. quotes KaṭhUp 6 1, TaittĀr 1,2,52.

[581] R e.g ĀpÇ 19 16 3 and MaitrS 1 10 1, that the leaves are these srutis dealing with desiderative acts R. explains by the fact that like the saṃsāra flourishes through the fulfilment of desires so a tree flourishes through its leaves.

[582] i e., acc. to the nature of their karman.

about by detachment from enjoyments which consist of gunas, nor that the tree springs from attachment to gunas, nor that the tree is founded on ignorance [583] which is the misconception that atman is non-atman

4 One should cut this deep-rooted asvattha down with the sword of detachment forged from perfect knowledge, and then one should find that place from which one will never return

Question How does the attachment to experiences which consist of gunas — an attachment dating back to beginningless times — cease to exist, and how does the erroneous knowledge the root of this attachment, cease to exist?

Answer To sublate this ignorance, one should take refuge [584] in the aforesaid primordial purusa [585] for He is the creator of everything and this active attachment to experiences which consist of gunas has originally arisen from him This attachment is indeed an ancient one, for the ancient aspirants knew it, they took refuge in God and were

5 consequently released from their bonds So which people have taken refuge in God, then his grace will facilitate all their activities they will no more be subject to the misconception [586] that atman is non-atman, they will conquer their attachment, and delight in meditating on the atman, their desire for things different from the atman will vanish, they will be released from the pair of opposites happiness and unhappiness, and they will know the natures of atman and non-atman Then they will attain the atman such as it is, in its form of unlimited knowledge

6 The light of the atman cannot be illuminated by sun or moon or fire It is God s supreme light from which one will never return it is God's because it is an amsa [587] and a vibhuti of God, and it is supreme because it can illuminate even the sun etc, but cannot be illuminated by them for it is knowledge which illuminates all Yoga kindles the light of knowledge but yoga is impeded by beginningless karman That karman may, however, be stopped by detachment founded on prapatti

7 This atman an eternal amsa of God, will either become a jiva

[583] paraphrases resp G *anta*, *ādi* and *sampratiṣṭhā*

[584] R reads *prapadyed* he seems to know the vulgate reading *prapadye yatah*, or at least the v l *prapadya yatah* the latter of which he comments *prapadye yatah* — if correct — should be interpreted *prapadya iyatah* ('in consequence of *that* (prapatti) alone) cf however Intr Ch IV p 26 27 for *ajñānanivṛttyādeh* read *nivṛttaye*

[585] for *ādya* R refers to G 9 10 10 8 7 6

[586] *moha* hence the meaning of *amūdha* below

[587] on *amsa* cf ÇBh 2 3 42 (Th p 558 ff) and 3,2,26 27 (Th p 618 f), see Gonda Bhakti generally p 653 ff on R p 655 f

bhūta,[588] darkened by ignorance and existing as a living being, and govern the senses and mind of the body, or it will exist in its proper form, released from ignorance in the aforesaid manner. Whatever 8 body[589] the ātman enters and from whatever body it departs, it will always retain those senses with the subtle elements and roam with them like the breeze roams with the odours which it has carried from their original abodes. It will adapt those senses and mind to their 9 natural functioning in objects and thereby experience these objects.

Those who are perplexed by ignorance do not perceive that the 10 ātman-with-guṇas is conjoined, forms a whole, with human nature etc., which are particular developments of prakṛti consisting of guṇas, nor do they perceive that this ātman is either departing from a certain mass of prakṛti, or existing in it and experiencing the objects, and that his ātman might at some time be different from such a mass — human nature etc. — and have only one form, knowledge. They are unable to perceive this, for they have the misconception that the ātman is akin to that mass to which it is conjoined. Those,[590] however, who know the difference between mass and ātman and so perceive that the ātman, albeit present in all conditions, is different from whatever mass it is conjoined with, have a clear vision of the truth.

Karmayogins who practise prapatti will perceive through yoga that 11 the ātman, though existing in the body, *is* different from it and has a form of its own. But those who exert themselves without prapatti and whose minds are therefore unqualified and incapable of contemplating the ātman[591] do not perceive it.

It has been said above[592] that knowledge can illuminate all lumina- 12 ries, and that the ātman, whether released or existing in a body, is a vibhūti of God. But the light itself of the luminaries, which is a development of prakṛti, is also a vibhūti of God: their light is God's 13 light, for He has granted it to them. The carrying-capacity of the earth, too, comes from God, for He enters into the earth and carries all beings and nourishes them. Likewise, by entering into soma, which 14 consists of the juice of amṛta, He becomes all herbs. By becoming the digestive fire in the bodies of living beings He digests their fourfold

588 i.e. conjoined with *prakṛti-* or *jīvabhūta-* see G. 7,6.
589 read *yac charīram.*
590 expl. of *jñānacakṣuṣaḥ.*
591 cf. G. 14, st. 26 and 27.
592 st. 6-7.

15 food,[593] for God rules everything by his own will and He exists as the ātman within all existing beings, in their hearts from which the knowledge, which is the root of activity and inactivity of all beings, springs forth[594] Therefore, the memory[595] of all beings springs from God, and so does positive knowledge[596] and the sublation of ignorance[597] And therefore God may be known by all Vedas, although they deal only with divinities like Agni, because God is their ātman and eternal ruler So God grants the fruit[598] of the Vedas, and He knows the Vedas which expound him in the above manner. This is the only way in which the Vedas can be explained

16 Therefore, one should hear from God what the essential meaning of the Vedas is There are two purusas which are known in the world, ksara, i e all beings created conjoint with acit and naturally transient, i e the jīvas, and aksara, i e the released ātman in its pure form, no longer conjoined with acit, which is kūtastha or having none of the characteristics of the body which is a development of prakrti[599]

17 There is, however, a third purusa, differing from both the ksara and the aksara purusas that is the Supreme Ātman, who pervades and supports the three categories[600] of cetana, conjoined cetana and released cetana, from which He is different, because He is the eternal Lord

18 Inasmuch as God transcends the ksara purusa, he transcends aksara and released ātman as well Therefore He is the Supreme Purusa or Person, and so He is styled by sruti and smrti[601]

593 R viz *khādyacoṣyalehyapeyātmaka* “to be chewed, sucked, licked and drunk

594 TaittĀr 3 11 1 BAU 3 7,3-22 (M) MahanarUp 11 7, ChUp 8,1,1, VP 1 1 17 20 and Manu 12 122 are quoted

595 defined *pūrvānubhūtaviṣayam anubhavasaṃskāramātrajaṃ jñānam*

596 defined *indriyaliṅgāgamayogajo vastuniścayaḥ* *indriya-* “perception’, *liṅga* ‘inference’, *āgama* “scriptural authority’ the three pramanas which R recognizes *yoga-* in the sense of “intuitive presentation’ is not a separate pramana (Lacombe, ASV p 281), but being memory (*smṛti-*), is implied by perception, that here *yoga-* is included among the pramanas is certainly, as Dasgupta points out an anomaly (III, p 214)

597 G *apohana* either *ajñānanivṛtti-* (<“removal’), or = *ūhana-* = “conjectural knowledge (s v NK)

598 *antakṛt-* G = R *phalakṛt*

599 R both *kṣara-* and *akṣarapuruṣa-* are generic names, the common characteristic of the former being the common upadhi of conjunction with prakṛti, and of the latter the common upadhi of separateness from prakṛti

600 *loka-* in G *lokatrayam* expl by that which is perceived (*lokyate*)’, so *lokatraya-* means the three categories which are perceived

601 *vedārthāvalokanāl loka iti smṛtir ihocyate* “*loka-* means *smṛti-* here because (through *smṛti-*) the purport of the Veda is seen’, for sruti R quotes ChUp 8,12 2 3, for smṛti VP 5,17,34

19 He who knows that God is the Supreme Purusa, differing in kind from ksara and aksara purusas because his nature is imperishable and because He pervades, supports and rules all beings by nature, knows all that can be known as a means of attaining God He practises bhakti towards God in all the ways[602] which are said to lead to the attainment of God And his knowledge will excite God's love, the love which responds to the knowledge of God and that which responds to all kinds of bhakti towards God Therefore one should cherish this knowledge of God's transcendence over both other purusas

20 Herewith has God revealed that most mysterious doctrine of his transcendence to Arjuna whom He considers to be qualified to hear it because of his purity[603] Through this doctrine, which can be known by the sastras, a man who wishes to attain God may acquire the buddhi thereto and perform all tasks which should be performed

IV THE DIVINE AND THE DEMONIAC

16, 6 The beings who are active in this karmayoga are divided into two classes, 1 the divine and 2 the demoniac To which class they belong is determined at their very birth by their own karman It has already been explained in detail, to which conduct the divine are born as they submit themselves to God's commandment, they practise karma-, jñāna- and bhaktiyoga in order to be released from their bondage and attain God[604]

1 *The Divine*

1 A person belonging to the divine class of beings is free from fear, his internal organ is purified of rajas and tamas, he is fixed on the discrimination of the atman as a principle different from prakrti, he is generous, performs sacrifices to propitiate God, is fixed on the practice of his Vedic task, being convinced that the entire Veda deals with God and his vibhutis and explains how God should be worshipped, and he 2 performs austerities which favour his capability of acting He is sincere, non-violent, tells the truth if the truth is not offensive, is free from anger, renounces property incompatible with the interests of the ātman,

[602] *sarvabhāvena* G = R *sarvabhajanaprakāraih*
[603] expl of vocative *anagha*.
[604] so R explains *loke 'smin* karmayoga being the means by which a man, living in the world, can attain release.

trains his senses to turn away from objects,[605] abstains from hurting speech, is compassionate, does not desire objects, is not harsh but worthy of associating with sādhus, has a sense of shame, and remains
3 unattracted by desirable objects He resists all attacks of wicked persons,[606] is patient and persevering, and his internal and external organs are pure and qualified to perform their tasks, he does not interfere with the desires of others and he is not over-proud

2 *The Demoniac*

4 A person who belongs to the demoniac class of beings because he has been born to infringe God's commandment like the demons do practises dharma for the fame of it, delights in experiencing objects and is consequently unable to discriminate between what ought and what ought not, he is conceited irascible, scandalizes sādhus[607] and is unable to discriminate between higher and lower reality, what ought to be done and what ought not

5 The above divine nature of submission to God's commandment leads to release from bondage and to the attainment of God The demoniac nature of infringing God's commandment leads to bondage and degeneration Arjuna who was dubious of his own nature, is reassured being the son of Pandu, that leading Vaisnava, he belongs by birth to that class whose nature is divine

7 Whereas the Divine are born to practise karma-, jñāna- and bhakti-yoga, the Demoniac are ignorant of the Vedic dharma which leads to prosperity and release[608] Neither the purity nor the ability required to perform the Vedic acts as prescribed by the Vedas are proper to their nature nor do they practise the twilight ceremonies which bring about this purity So no auspicious veracity is proper to their nature Moreover they deny that the world is ensouled by Brahman[609] and that it is
8 ruled by God[610] They deny that the entire creation can be understood to originate from the association of prakrti and purusa, and so they do not understand it at all and contend that the world is caused by

[605] *sāntih* G = R *indriyānāṃ viṣayapravanatvanirodhasaṃsīlanam*
[606] *tejas-* being 'the power to overcome and rule others' (*parābhibhavana-sakti*)
[607] = G *pāruṣyam* contrasted to *mārdavam* in st 2
[608] *pravṛtti-* G = R *abhyudaya* *nivṛtti* = *mokṣa-*, both are effects of the observance of the Vedic dharma
[609] *satyaṃ* here in its upaniṣadic sense (TaittUp 2 1 1) of Brahman = God, *apratiṣṭham* not being founded on Brahman , for which R refers to VP 2,5,27.
[610] = G *anīśvaram*, R refers to G 10,8

desire Therefore, by maintaining this contention they do not realize that the ātman differs from the body and they lack all discernment because they cannot conceive that the atman is different from the body inasmuch as the ātman knows the body Consequently they do much harm to everybody they are born to bring the world to ruin They resort to a desire which can scarcely be realized, and to realize it they are driven by their ignorance to get money in unlawful ways,[611] and they parade their unorthodox views with arrogance, pride and presumption Although they may die today or tomorrow, they plan projects which extend beyond their limitations and whose materialization will take up all the time before they die, as ordinary persons will Therefore they think that man's supreme end is enjoyment, and they are convinced that no end could be more exalted Trapped by a hundred hopes and acting upon nothing but desire and anger, they aspire criminally to many things in order to enjoy their desires They are ignorant enough to think that they have obtained all that they possess by their own efforts and not by virtue of an unseen cause,[612] that they have realized their ambitions and acquired their money of their own accord, without the assistance of an unseen factor, and that they may do it again They attribute to themselves the power to slay an enemy, and the bravery and perseverance to slay more They do not allow for an unseen factor· that is an invention of stupid weaklings So by themselves they are independent and lords over others, by themselves they have experience, not through an unseen power Their success is due to themselves, and so are their power, their happiness, their riches, their pedigree. Who in the world, they ask, is my equal? In their ignorance they believe that they sacrifice, give and enjoy by themselves, independently of the grace of God Distracted by all their conceited reflections, ensnared by the net of bewilderment and given to the enjoyment of their desires, they die in the middle of it all and fall a prey to hell. They pay homage to themselves, regard themselves as perfect and come to nothing, for intoxicated by their money and their conceit of knowledge and descent they perform sacrifices for the fame of it, and not in the prescribed manner They support themselves by their egoism, power, pride, desire and anger, and therefore they hate God within their own and others' bodies and try to discover fallacies in the doctrine of God's existence

9 10 11 12 13 14 15 16 17 18

[611] = G *gṛhītvāsadgrāhān*
[612] *adṛṣṭa*, which is the invisible influence exerted by karman on man's destiny

19 by inconclusive sophisms[613] But God hurls these cruel, impure and meanest people into cycles of existence, revolving around birth, old age, death etc , there they will be born in circumstances incompatible with the attainment of God their buddhis will be depraved and cause their gunas to be active in functioning conformably to the circumstances in
20 which they are born So gradually they will fall deeper and deeper, devoid of and never arriving at true knowledge of God, until they reach the nethermost level

3 *The cause of the ātman's decline in demoniac nature*

21 The demoniac nature — that hell! —[614] has a threefold cause which destroys the atman, viz desire, anger and greed Therefore
22 these three should be renounced When a man is released from these three, which cause erroneous knowledge of God, he will practise all that furthers the interests of the atman His knowledge of God will make him aspire to please God, and so he will reach the uppermost level
23 Lack of reverence for the sāstras is the main cause of that hell for if a man rejects the sastra called Veda, and the instruction of God called Veda,[615] and acts merely to realize his wishes, following the lead of his ambitiousness, he will never attain any siddhi in the next world, nor will he find any happiness in this world, let alone the attainment of the supreme end

V ON THE ACTS WHICH ARE ESTABLISHED BY THE ŚĀSTRAS

1 *Acts which are not established by the sāstras have not the desired results, for they are of a demoniac character.*

17, 1 Arjuna does not know that acts which are not established by the sāstras have no results, and he wants to know the various results — various in so far as effected by the various gunas — which follow acts which are not established by the sastras, but are performed in faith *Question* What is the position of those who neglect the regulations of the sastras but perform sacrifices in faith? Is that position sattva, rajas or tamas?
2 *Answer* Sastric faith is of three kinds, and it is determined by one's own nature one's own preferences which are effectuated by previous

613 paraphr of G *abhyasūyakāh*
614 *narakasya* G = R *āsurasvabhāvarūpasya*
615 *vidhih* G = R *vedākhyam madanusāsanam*

vāsanās.[616] A man has faith in that act for which he has a preference. Faith is the zeal[617] in executing the means to fulfil a desire; so it presupposes confidence. Vāsanā, preference and faith all originate from that particular natural conjunction with prakṛti which corresponds to the properties[618] of the ātman. The factors which condition these properties are the guṇas which inhere in body, senses and internal organ. The guṇas can only be known by their effects, and these effects are the cognitions of body, senses and internal organ conjoined with guṇas. Hence that faith, too, is of three kinds, it is either of a sattva, or a rajas, or a tamas nature.

3 Everybody's faith corresponds to the guṇa with which his internal organ[619] is conjoined. When a person has a matured faith[620] in auspicious acts — which themselves are the eventual outcome of that faith —, then he will gain the results of these auspicious acts; consequently faith, or zeal, is the first thing required to gain a result.

4 Those who have a faith of sattva nature sacrifice to the gods; so the faithful zeal in sacrificing to the gods who cause supreme bliss unstained by unhappiness is of sattva nature. Persons of a rajas disposition sacrifice to yakṣas and rākṣasas; their faith brings about limited happiness interrupted by unhappiness. The faith of a tamas person brings about an extremely limited happiness which mostly is unhappiness.

5 However, no happiness at all will result from ritual acts which are *not* enjoined by the śāstras, because such acts are contrary to God's teaching. Moreover, they do harm to the performers: they who perform 6 ritual acts — tapas etc. — which enjoined by the śāstras are subject to conceit, ahaṃkāra, desire, hankering and violence, and they torture all embodied beings and the jīvas, which are aṃśas of God, within their bodies.[621] They are of a demoniac persuasion: for demons

[616] R.: *svābhāvah svāsādhāraṇo bhāvah prācīnavāsanānimittas tattadrucivi-śeṣah.*
[617] *tvarā.*
[618] *dharmāḥ.*
[619] *sattva-* G = R. *antaḥkaraṇa-: sarvasya puruṣasyāntaḥkaraṇānurūpā śraddhā bhavati | antaḥkaraṇaṃ yādṛśaguṇayuktam tadviṣayā śraddhā jāyata ity arthaḥ*; acc. to R., the word *sattva-* or *antaḥkaraṇa-* implies here body, sensoreal organs etc. as well.
[620] *śraddhāmayaḥ* G. = R. *śraddhāpariṇāmaḥ*; the following is R.'s paraphrasis of G.
[621] *māṃ* G. = R. *madaṃśabhūtam jīvam.*

act contrary to God's commandment Therefore they will find no happiness at all and fall a prey to a multitude of calamities

2 *Acts which are established by the sāstras are of three kinds, according to their determining guna*

a *Nourishment*

7 Nourishment[622] is of three kinds, as it may be determined by each of the three gunas Consequently the sacrifice is also of three kinds, even as tapas and charity

8 1 Sattva kinds of nourishment please a man whose sattva preponderates These kinds of nourishment increase life and consequently knowledge,[623] power and health They increase happiness while developing into fulness and they increase pleasure because they induce a person to perform acts which give him pleasure These kinds of nourishment are sweet, juicy, substantial and agreeable to the eye

9 2 Food that agrees with a rajas person is bitter, sour, too salty, very hot, very biting, dry and burning Such food being of rajas nature increases unhappiness, sorrow, illness and eventually rajas

10 3 Food that is stale, spoiled, reeking, putrid, that consists of left-overs of persons who are not gurus and that does not consist of sacrificial remnants[624] agrees with a tamas person It increases tamas

Therefore, people who in their own interest want to increase their sattva should partake of nothing but sattva food

b *Sacrifices*

11 1 sattva a sacrifice which is sanctioned by the sāstras and is performed, not to gain a certain result, but as an end in itself, as a propitiation of God

12 2 rajas a sacrifice which is performed to gain a certain result and to win a reputation

13 3 tamas a sacrifice which is not performed with the sanction of virtuous brahmans who are familiar with the ritual, nor with mantra, daksinā and faith, and the substance of which is not of the recommended kind

[622] R the expl of the varieties of ritual acts begins with that of the varieties of food because food lies at the root of all

[623] R. equates here *sattva* with *antaḥkaraṇa* (above n 619) and the latter with its effect knowledge

[624] *amedhyam* G = R. *ayajñārham ayajñasiṣṭam ity arthaḥ*

c. *Tapas.*

Tapas may be of the body, the tongue and the mind Tapas of the 14
body entails: worship of gods, gurus, sages, brahmans; purification by
ablution in tīrthas etc.; sincerity of bodily actions; chastity; non-
violence Tapas of the tongue entails: unhurting veracity; agreeable 15
and auspicious language; the practice of the Veda task Tapas of the 16
mind entails: serenity;[625] benevolence; control over one's language;
exclusive attention for the ātman
1. sattva: the above threefold tapas, if in perfect faith performed by 17
people who do not aim at any result but regard it as a propitiation
of God.
2. rajas: tapas performed to gain a result — e g to win a reputation[626] 18
— and therefore motivated by conceit; being a means of achieving a
certain end it induces a person to keep moving lest he fall and be subject
to annihilation.
3. tamas: tapas unreasonably performed by undesirous people who 19
thereby torture themselves because they do not investigate the possi-
blities of themselves; and tapas performed to destroy other people.

d. *Charity.*

1. sattva: charity disinterestedly done at the right time and in the 20
right place to the right person who has no profit to offer in return
2. rajas: charity, if that means the presentation of a not beautiful gift 21
made with a veiled hint at an expected reward
3. tamas: charity not done at the right time and in the right place to 22
the right person, and done without any ceremony of cleansing the feet
etc and without courtesy.

3. *Vedic acts are characterized by Om, Tat and Sat.*

Om, Tat and Sat are the three words which accompany Vedic ritual 23
acts.[627] The syllable Oṃ accompanies the sacrifice because it is a
preliminary act[628] in itself, and is therefore used at the beginning of a
Vedic sacrifice etc. The words Tat and Sat accompany the sacrifice
because the first is a term for the object of worship and the latter
expresses a property. Those who are connected with these three words,

[625] *manaḥprasādaḥ* G. = R *manasaḥ krodhādirahitatvam.*
[626] R. viz. *satkāramānapūjā*, resp. "homage paid by mind, tongue and body".
[627] *brahman-* = Veda = Vedic act.
[628] *anga-*.

i e persons of the first three stations,[629] brahmans, ksatriyas and vaisyas who are entitled to perform Vedic sacrifices, and the Vedas and the sacrifices themselves have all been created by God in the beginning

4 *How the three words are connected with the ritual*

24 a Om The ritual acts prescribed by the Vedas, which are performed by persons of the first three stations, will always proceed after the syllable Om has been pronounced Moreover the Veda is always remembered together with the word Om

25 b Tat The ritual acts which are performed by persons of the first three stations who do not aim at the results but aspire to release may be expressed by the word Tat — which is a word for Brahman —[630] because these acts constitute various means of attaining Brahman

26—27 c Sat The word Sat is, in Vedic and in common usage, used in the sense of "existing' and 'good' Therefore the devotion of Vedic persons of the first three stations to sacrifice, tapas and charity is said to be sat because it is good The acts which are auspicious for these persons are also said to be sat or good

So the Vedas Vedic acts and Vedic persons are characterized by their connection with the three words Om, Tat and Sat, and thereby distinguished from what is not Veda or Vedic

28 Whatever ritual acts — sacrifices etc — are performed without faith are asat, although they may correspond to the precepts of the sastras The reason for this is that these acts will never lead either to a result in samsara or, beyond samsara, to release

VI MISCELLANEOUS

1 *Tyāga and Samnyāsa are synonyms*

18, 1 *Question* According to the sruti[631] both tyāga and samnyāsa are means of attaining release Now what do both words exactly signify? If they are not synonymous what exactly is their difference?

2 *Answer* Some sages hold that samnyasa being relinquishment of desiderative acts is as such synonymous with tyaga whereas others say that tyaga means relinquishment, not only of desiderative, but also

[629] G *brāhmana* explained as qualified for *brahman* or Vedic acts (cf above n 627)
[630] R quotes MBh 13 149 92 *sa vah kah yat tat padam anuttamam'*
[631] R quotes TaittUp 4 12 and MundUp 2 2 6

of periodical and occasional acts.[632] So their difference would be one in degree. Certain sages, adherents of Kapila, nay, even orthodox followers of Kapila,[633] contend that all acts should be renounced by aspirants to release, because acts, like passion and other defects, only bind them. Others again maintain that these acts should not be relinquished.

Now, God's decision is this: tyāga is threefold, as has been said before,[634] viz. the tyāga or renunciation of the result of the acts, the ātman's possessiveness with regard to the act, and the ātman's agency in acting. The acts themselves, sacrifice etc., should not be renounced by the aspirant, but on the contrary be performed until his death, for they purify the worshipping[635] aspirant of his previous karman which is incompatible with his worship. God's supreme doctrine is that the aspirant should perform the acts as propitiations of God, while renouncing his possessiveness and the result of his act. Saṃnyāsa, or relinquishment, of periodical and occasional acts[636] is wrong, for without acts it is impossible even to sustain the body.[637] If sustained by sacrificial remnants, the body enables the person to acquire perfect knowledge; if not, it will bring him to error.[638] The śruti states that food nourishes the mind and that the immediate presentation of Brahman depends on the purity of one's food.[639] So it is wrong to relinquish periodical and occasional acts, such as the mahāyajñas, because then one cannot sustain one's body by sacrificial food. The relinquishment of these acts because of the erroneous notion that they bind the performer is rooted in tamas, i.e. in the ignorance effected by tamas.[640] Still, although they recognize that the acts may gradually lead to release, some fear lest they ruin the performer's mind, because the activities required for them — the earning of money etc. — cause

[632] R.: this means that *saṃnyāsa-* and *tyāga-* are in any case synonymous, as will be amply proved by st. 4; 7 and 12 infra.

[633] *manīṣiṇaḥ* G. = R. *kāpilā vaidikāś ca tanmatānusāriṇaḥ*. Kapila is the founder of Sāṃkhya; the theory is that of the sāṃkhyan Yoga and Advaita.

[634] G. 3,30: *mayi sarvāṇi karmāṇi saṃnyasyādhyātmacetasā / nirāśīr nirmamo bhūtvā yudhyasva vigatajvaraḥ //* where *nirāśīḥ* means the renunciation of results, *nirmamaḥ* that of possessiveness, and *mayi saṃnyasya* that of personal agency

[635] *manīṣiṇām* G. = R. *mananaśīlānām: mananam upāsanam*

[636] R.'s expl. of G. *niyata-*.

[637] R. refers to G. 3,8.

[638] R. refers to G. 3,13.

[639] R. quotes ChUp. 6,5,4 *annamayaṃ hi somya manaḥ* and 7,26,2 *āhāraśuddhau sattvaśuddhiḥ* etc.

[640] R. refers to st. 32 infra where false knowledge is ascribed to the *tāmasī buddhiḥ*.

suffering and because the acts themselves, requiring strenuous efforts, vex the body If on account of some such fear a man decides to devote himself to the practice of knowledge and to relinquish his proper acts, then his relinquishment is rooted in rajas he will not acquire the result of his relinquishment, that is knowledge, for that would be contrary to the sāstra[641] In fact, the acts do not clear the manas in a visible way, but (*in an invisible manner*) through the grace of God

9 One should justly hold that the periodical and occasional acts[642] proper to each man's station and stage of life, are to be performed for their own sake, as a propitiation of God, and consequently one should renounce possessiveness and result This renunciation is rooted in sattva,

11 i e true knowledge[643] of the purport of the sāstras Then one will be animated by sattva, possessed of true knowledge and no longer doubtful, and renounce the result and one's agency of and one's interest in one's acts So one will not hate acts with undesirable results — which occasion negligence[644] — or like acts with desirable results[645]

Summing up, the sāstra prescribes that the interest in, and the result and the agency of, acts should be relinquished, but not the acts themselves a dehin possessed of a body that should be sustained cannot give up all acting, for acts are necessary to sustain the body, and consequently the mahayajñas are necessary Only he who renounces the results of his acts[646] is rightly called a tyāgin[647]

12 *Question* But do the sastras not prescribe the ritual acts in connection with their respective results? But then, when one is to perform these acts, one is at the same time bound to reap their fruits, whether they are aimed at or not! These fruits being incompatible with release, the aspirant must refrain from all acting

Answer No, for the results (which are of three kinds undesirable — hell etc —, desirable — heaven etc —, and mixed — son, cattle etc —) will come, at a time subsequent to the performance of the corresponding acts, only to those who are not tyagins in the above sense, but they will not come to the tyagins So, the results of periodical acts are avoided, if the performer acts only for the sake of release in the same way as he might have acted to sustain his body or to materia-

[641] R. refers to st. 31 infra.
[642] for G *niyata-* as above n 636
[643] R. refers to G 14 17 and 18 30
[644] R. refers to KaṭhUp 1,24
[645] G *kuśala-* and *akusala* resp.
[646] R this implies the renunciation of interest and agency as well
[647] R. as witness MahanarUp 10 5 *tyāgenaike amrtatvam asnute*

lize his desires. It all depends on the end to which the acts are applied; that they may be applied to achieve release is proved by the śruti.[648] Therefore, saṃnyāsa is the renunciation of one's interest in, and of the results of and one's agency of, one's acts, and so is synonymous with tyāga.

2. *God is the agent of the acts.*

13

It is now explained how one may realize that the ātman is non-agent by realizing that God, the Supreme Ātman, the inner Ruler, is the agent; so that one may relinquish all possessiveness with regard to acts and results: for it is God who performs acts by means of the jīvātman — which is his — and its organs — which are his — for the sake of his own sport; which proves that God's jīvātman is responsible for all acts and results. —

14—15

Those who know the *sāṃkhya* say, on the strength of their positive conviction which is formed by the Vedic buddhi concerning things as they really are,[649] that five causes bring about the success of all actions. These five causes are now set forth. In all actions, whether corporeal, oral or mental, which are either enjoined or forbidden by the śāstras,[650] there are five causes:

1. the body, that conglomeration of gross elements which is governed by the jīvātman;[651]
2. the agent, which is the jīvātman;[652]
3. the motorial senses with the mind, which work out in different ways to complete an action;[653]
4. the different functions of the fivefold vital air;[654]
5. the Supreme Ātman as the inner Ruler who is the main cause.[655]

The jīvātman derives its agency from the Supreme Ātman, as

[648] BĀU. 6,4,22.
[649] R. obviously derives *sāṃkhya-* from *saṃkhyā* = *buddhi-* (cf. G. 2,39), so *sāṃkhya-* "that which is realized by the vaidikī buddhiḥ, the knowledge about Vedic lore" (R.: the Vedic buddhi realizes that God is agent by means of body, senses, prāṇas and jīvātman, as asserted by BĀU. 3,7,22 (M.) and TaittĀr. 3,11,2); *kṛtānte* G. = R. *nirṇaye* which I interpret *hetau saptamī*.
[650] G. *nyāyya-* and *viparīta-* resp.
[651] *adhi-* √*sthā*, hence *adhiṣṭhānam* = body.
[652] as is proved by VS. 2,3,19 *jño, 'ta eva* and 2,3,33 *kartā, śāstrārthavattvāt*.
[653] = G. *karaṇaṃ pṛthagvidham*.
[654] R.: *ceṣṭāśabdena pañcātmā vāyur abhidhīyate*.
[655] R. refers to G. 15,15 and 18,61.

witness the Sūtras[656] The objection that in that case the jīvatman cannot be bound to act is disposed of by the author of the Sūtras in the explanation that God makes the jīvātman act, while considering its volitional effort[657] That means that the jīvātman itself makes, by his own will and by means of his body, organs etc and the powers inherent in them, an effort which depends on that body etc, that body etc are, however, granted by God So God actuates the jivātman, within whom He resides, by granting it his permission, but it is the jīvātman itself which is the cause of its activity, and therefore it is subjected to the injunctions of the sāstras, because it acts by its own free will For example when a number of people co-operate in removing a rock, they together constitute the cause of the removal, but the one person for whose sake the rock is removed is alone responsible for the removal of the rock, though it be effected by many persons[658]

16 So, he who perceives that the atman alone is agent, whereas actually the ātman derives its agency from the permission of God, is mistaken, for he does not perceive the real agent because his knowledge of the

17 real state of affairs is incomplete He, however, who has rightly directed his mind to the difference in agency, because he realizes that God is the agent, and so is not subject to the misconception of egoity, that is, that he acts himself, and who has the insight that he, while acting, is not bound by the result because actually he is not agent, — he then, although he have slain all these hosts of enemies, does in fact not slay at all and is not bound to experience the results

3 *Description of the effects of sattva, rajas and tamas*

18 The injunction to acts, like jyotistoma etc, is compounded by three elements 1 knowledge about the act which is to be performed, 2 the act to be performed, 3 the knower of that act The act itself — the object of the knowledge sub 1 — is compounded by three elements· 1 the required means, substance etc, 2 the action, sacrifice etc, 3 the performer

19 The knowledge of the act to be performed, the act to be performed, and the performer of the act are threefold, each of them being divided according to the three gunas Now one should hear, while the effects of the gunas are summed up, how the above elements, knowledge etc, are divided according to the gunas

656 viz VS 2 3 40 *parāt tu, tac chruteḥ*
657 VS 2 3 41 *kṛtaprayatnāpekṣas tu, vihitapratiṣiddhāvaiyarthyādibhyaḥ*
658 cf Ch III, p 15 16

1 Knowledge

20 a sattva that knowledge by which all different beings — different in station and stage of life — are seen[659] to have in common an unitative principle, the atman, and therefore to be equal in spite of their differences, and imperishable, in spite of the transitoriness of their bodies, and untransformed and incapable of interest in the results of their acts

21 b rajas that knowledge by which the atmans in all beings are, on account of their existing in a plurality of forms, held to be manifold and different and to be capable of taking interest in results etc

22 c tamas that knowledge which is directed entirely to one act[660] — which will have an extremely limited result — as though it would have all possible results, which, consequently, is unreasonably directed; which has an erroneous content as it involves the above notion that the atmans are different, and which has but a limited result

2 Act

23 a sattva an act proper to station and stage of life, not involving interest because of the misconception that one is agent oneself, not performed to win fame or not to win notoriety, i e without, conceit, and without a desire of its result

24 b rajas an act, performed for the sake of the result on account of the misconception that oneself is the agent and has performed the act with strenuous efforts

25 c tamas an act, performed without consideration for the pains pertinent to the performance of acts,[661] for the loss of money, the hurting of living beings and for the atman's capacity of completing the act, this lack of consideration being due to ignorance of God's agency

3 Performer

26 a sattva a performer who is not interested in the result, has not the idea that he is the agent, who, while acting, endures the pains which necessarily appear before the act is completed, who is energetic, and whose mind is not transformed by success or failure of the act and of the preparatory activities

[659] R. i e. at the time of undertaking an act, hence the connection of this knowledge with the ritual act, the *jñāna* of st. 18 supra "the knowledge of the act to be performed", the same applies to rajas and tamas knowledge.

[660] R. acts like sacrifices to ghosts, deceased ancestors etc.

[661] P. *kṛte karmaṇy anubadhyamānaduḥkham anubandhaḥ*

27 b rajas a performer who aspires to fame, seeks the results, does not want to spend the money required for the act, who, while acting, hurts others, who is not pure and who rejoices in success and is grieved at failure

28 c tamas a performer who is not qualified to perform sastric acts,[662] who is uninstructed[663] and lazy, who has a preference for magic[664] etc, who is deceitful and lax even if the act has already been started, who is uninstructed[663] and lazy, who has a preference for magic,[664] pays malevolent attention to others for a long stretch of time

29 The positive knowledge[665] which results from discrimination, as well as stubborn perseverance[666] when an action has begun, are also threefold according to the governing guna

1 Buddhi

30 a sattva knowledge of the dharma leading to fortune and the dharma leading to release,[667] of what ought and what ought not to be done of the respective practices of the above dharmas in different places, times and circumstances, of the fact that not observing the sastra is dangerous and observing the sastra is tranquillizing, and of the truth about samsara and release from samsara

31 b rajas inexact knowledge of the above dharma and its opposite, of what ought and what ought not to be done of their respective practices in different places, times and circumstances

32 c tamas false knowledge by which all ends are misconceived dharma is mistaken for adharma and reversely advantage for non advantage and reversely, higher for lower truth and reversely

2 Dhrti

33 a sattva perseverance by which all activities of mind, prana and senses which are permanently directed to, and which are means to, the worship of God as a means of attaining release are endured

34 b rajas perseverance of a person desirous of results by which the

[662] *ayuktah* G = R *sāstrīyakarmāyogyah*
[663] *prākrtah* G = R *anadhigatavidyah*
[664] *sathah* G = R *abhicārādikarmarucih*
[665] G *buddhi-* is explained by *vivekapūrvakaniścayarūpam jñānam*
[666] G *dhrti-* explained by perseverance (*vidhārana*) when an action which is a means to release has been undertaken but meets with an obstacle
[667] resp G *pravrtti* and *nivrtti-* which are here taken in the sense of their cause dharma cf n. 608.

activities of mind, prana and senses as means of attaining dharma, artha and kāma are endured[668]

35 c tamas perseverance of the fool by which he persists in those activities of mind etc which bring about sleep and perplexity and which are directed to objects that bring about fear, sorrow and despair

36 Now it is said which happiness — again threefold according to the governing guna — results from the above knowledge, act and agency, in which happiness incomparable joy and the end of all grief in samsara may eventually be found after long practice

37 a sattva happiness which at the beginning of yoga is like unhappiness because its realization requires strenuous efforts and because then the distinct proper form of the atman is not yet cognized, and which at the end is like elixir because the distinct proper form of the ātman appears perforce as a result of practice, and which originates from the total cessation of the buddhi's focusing on everything but the atman[669]

38 b rajas happiness which immediately when experienced is like elixir because then the senses contact the objects, but which at the end, when the hunger etc — which first caused the agreeableness of the objects — have ceased, is like poison because it will lead to hell etc

39 c tamas happiness which immediately when experienced and also at the end causes the ātman to be ignorant of the truth about things and which is brought about by sleep, laxity of sensoreal operation and negligence about one's task

40 All this signifies that an aspirant should suppress rajas and tamas and acquire sattva There is no living being among men, in heaven or among gods who is free from the three prakrti-born gunas

4 *God can be attained by acts proper to one's station and stage of life*

41 Tyāga or relinquishment — which is synonymous with samnyāsa — is a means to release[670] The relinquishment of result and act is brought about by the relinquishment of the agency of acts when acts are being performed, and this latter relinquishment is brought about by the realization that God is the agent Now it will be said that such an act, which is performed as a means to release, constitutes a propitiation of God and that it results in the attainment of God To introduce this topic the proper form of the acts is presently set forth, together with its

[668] i.e. the puruṣārthas, in contrast with release which is paramapuruṣārtha

[669] G ātmabuddhiprasāda- is the "clearance (of all concern for other [illegible]) of the buddhi which is solely concerned with the ātman"

[670] R. refers to MahānārUp. 10.5

functions and differences according to the various gunas of the natures of their performers

The gunas originate from the nature, or the previous karman, of brahmans, ksatriyas, and vaisyas which has caused them to be born in their proper station Sattva arises when rajas and tamas are suppressed and originates from the brahman's nature, rajas arises when sattva and tamas are suppressed and originates from the ksatriya's nature, tamas preponderates slightly in the vaisya and strongly in the sūdra from whose natures it originates when sattva and rajas are suppressed The acts of these various stations, differing according to the governing guna, are expounded by the sastras

42 a From the brahman's nature arises the act of control over the external and internal organs,[671] sastric chastisement of the body, *qualification to sastric acts, endurance, sincere behaviour, positive* conviction that this is truly the purport of the Veda that God is the Supreme Brahman with all his divine attributes[672]

43 b The acts proper to the ksatriya's nature are heroism, invincibility, stubborn perseverance,[673] competence, the holding out in a desperate fight, the sacrificing of possessions to bestow them on others, and the power to rule others

44 c The acts proper to the vaisya are agriculture, cattlebreeding and trade

d The natural task of the sūdra is service to the above ranks

The acts and tasks summed up above are illustrative they imply acts like sacrifices etc, prescribed by the sastras, as well as the different functions of all four stations, the sacrifice, naturally, is proper to the first three stations, brahmans, ksatriyas and vaisyas alike, the various tasks of the brahman — viz control over external and internal organs etc — are proper to the aspirants of all three stations But they are here assigned to the nature of the brahman since it is easy for a brahman to accept these tasks because in him sattva naturally preponderates, whereas they are not assigned to the ksatriya and the vaisya because in them rajas and tamas naturally preponderate — The brahman's functions are sacrificing for others, teaching and accepting the ksatriya s function is protecting the people, the vaisya's husbandry etc, and the sudra's service

[671] G *sama* and *dama-* resp

[672] G *āstikya R. refers to G 15 15, 10,8 7,7 5 29 17,46*, and *10,3*

[673] for *dhṛti* see above n 666

A man devoted to his proper task attains the highest end How? 45
When by means of his proper acts he has worshipped God as the inner 46
Ruler of divinities like Indra etc — to whom his sacrifices are
directed —, he will attain God,[074] who is the cause of the activity of all 47
beings and the pervader of the universe,[075] by the grace of God There-
fore, one's proper dharma — relinquishment of agency etc — which
constitutes a propitiation of God is very easy to perform for a person
who is conjoined with prakrti because this dharma, or karmayoga, is
sensoreal activity So, albeit defective, this proper[076] dharma or karma-
yoga is better than the dharma of another, — i e of a person capable
of controlling his senses — or jñanayoga, because the latter involves the
risk of negligence Consequently, since action is natural to a person
conjoined with prakrti because it means sensoreal activity, that person
will not implicate himself in samsara when he acts On the other hand, 48
since jñanayoga involves negligence because it can only be executed
when the senses are restrained, a person devoted to jñanayoga may
implicate himself in samsara this doctrine of Lecture III is here
resumed So, even if one is qualified for jñanayoga, one should not
relinquish action, which is easy because it is natural and which does
not involve negligence, even though it may bring about unhappiness
All performances, of karman as well as of jñana, are accompanied by
unhappiness, but still there is this difference between the two that
karmayoga is easy and does not involve negligence in contrast to
jñanayoga

When the buddhi is not attached to anything — result etc. — when 49
the mind is controlled, when one does not desire to be agent oneself
because one realizes that God is the agent, and when, therefore, one
has positive samnyāsa and so performs acts, one will, despite one's
actions, reach the supreme state or dhyanayoga — which also results
from jñanayoga —, that is the cessation of sensoreal activity[077] Now 50
one should hear in what manner one will attain brahman,[078] once one
has achieved the dhyanasiddhi which is attainable through lifelong daily
practice of karmayoga this brahman is the highest attainable end of 51—53
that knowledge which is dhyana. One is qualified to be brahman, i e.
to be released from all bonds and to experience the ātman in its pure

074 R. *siddhi-* means here 'the attainment of God'
075 R. refers to G 7,6-7, 9 4 and 10 10,7
076 R. i e the dharma which one should appropriate
077 expl. of G *naiṣkarmyasiddhi-*
078 to be taken in the sense of "the released ātman", see below

form, when one practices dhyānayoga in the following manner:[679] directing the buddhi to the pure ātman; qualifying the mind by turning it away from the objects; removing the objects; renouncing the preference and aversion occasioned by the objects; living at a place where nothing can hinder the dhyāna; eating neither too much nor too little; directing the operations of body, speech and mind to dhyāna; being constantly intent on dhyānayoga until death; taking an aversion to all objects but the one entity to be meditated upon, by considering the defectiveness of the objects; giving up the misconception of egoity as well as the forcible influence of vāsanā which nourishes this misconception, and the resulting pride, desire, anger and possessions; being free from the notion that that which is not the ātman's is the ātman's; and finding one's sole happiness in experiencing the ātman.

54 Then, when the proper form of one's ātman, whose nature is to be a śeṣa of God[680] and whose form is unlimited knowledge,[681] has been revealed and this proper form is not contaminated by the kleśas,[682] acts etc., one will not mourn over any being but God, nor desire any being but God, but be equal and indifferent towards all beings; not caring for anything, one will acquire bhakti towards God — supreme bhakti which is the experiencing of the most dearly beloved One.
55 Through such bhakti a man will know God in all the majesty of his proper form and nature, virtues and manifestations; and immediately after knowing, he will attain God in virtue of[683] his boundless supreme
56 bhakti. This is the crowning development of the disinterested performance of periodical and occasional acts proper to station and stage of life, which are performed to propitiate God. But it crowns also the desiderative acts: when one performs, not only the periodical and occasional acts, but also[684] the desiderative acts while relinquishing one's agency to God, then one will by God's grace completely attain
57 that eternal end which is God. Therefore, one should leave all acts — together with agency and object — to God because one knows that one is ruled by God; and, while realizing that it is God who is to be

[679] which proves that *dhyāna-* here is not synonymous with bhakti, but means the knowledge in the contemplation of the ātman as discussed in Lectures 4 and 5.

[680] R. refers to G. 7,5.

[681] expl. of G *brahmabhūtaḥ*.

[682] the five kleśas are ignorance (*avidyā*), egoity (*asmitā*), preference (*rāga-*), aversion (*dveṣa-*) and affection (*abhiniveśa-*), VAK. s.v.

[683] R.: G. *tatas* must refer to bhakti, for bhakti is the only means to attain God, as witness G 11,54.

[684] for G. reads "*all* acts" (*sarvakarmāṇi*).

attained, and in that spirit performing one's acts and devoting oneself to this buddhiyoga, one should always keep God in mind 58 Then, while being absorbed in God and performing all acts, one will escape from all dangers of samsāra by the grace of God When, however, one refrains from listening to God's word, because one thinks that one knows everything that ought and ought not to be done, then one will be lost, for God alone knows what all living beings ought and ought not to do, and He is their law-giver

59 When Arjuna is under the delusion that he knows of his own accord what is good for him and what not, and, not heeding God's command, decides not to fight, then this independent decision of his will be fruitless, for his prakrti will make him submit to God's command, although his fool's mind is grieved by the fact that independence is only of God[685] 60 For heroism is the ksatriya's natural duty, and bound by this duty he will be unable to suffer the enemies' insults and he will engage them in the battle which he now shirks out of ignorance 61 All beings are forced by the Lord to follow their prakrti in accordance with their previous karman the Lord Vasudeva, who is wont to rule all, resides in the heart of all beings[686] — the heart from which arises all knowledge and on which all action and inaction depends —, while actuating by means of his own māyā — which consists of gunas — all beings which are put in that mechanism which is called prakrti developed into body and senses 62 For this reason Arjuna should be completely submitted to God,[687] the Lord of all If not, then he will still have to fight the battle, inevitably, for his ignorance, stimulated by God's maya, will make him do so Therefore he should fight the battle in the manner which God has explained, then God's grace will make him attain the supreme śānti — the release from all bonds of all acts — and the eternal end[688]

63 Herewith the knowledge which is to be acquired by the aspirant to release, that most secret knowledge of karma- and bhaktiyoga, is set forth in its entirety, and, considering it in its entirety, one should do what one wishes to do so far as one's qualifications reach perform karma-, jñana- or bhaktiyoga at one's option

685 *matsvātantryātajodagnamanasām ajñam.*
686 R. refers to G 15,15, 10,8 and BĀU 3,7,22 (M) R. *sarvātmanā mām* [illegible] RV 10,129,7
687 *śaranam gaccha sarvabhāvena* G = R. RV 1 164,50
688 R. refers to RV 1,22,20 TaittS 4,7,13 1 MārUp. 10,21, and ChUp. 3 13,7

64 It has been said[689] that bhaktiyoga is the most secret of all secrets because it is the best way to salvation Now Arjuna should hear God's final word on bhakti, God speaks this word to Arjuna's advantage, 65 because Arjuna is very dear to him He should practise that continuous representation — synonymous with knowledge, worship, meditation etc — which has the form of contemplation and which is most dear to the worshipper[690] He should love God excessively and therefore practise the above representation while being completely absorbed in the worship of God,[691] and humiliate himself before God If he does so, then, God promises,[692] he shall attain God, for he is held very dear by God, so that He cannot endure being separated from him and hence makes him reach 66 Himself While performing all dharmas — i e karma-, jñana- and bhaktiyoga which are means of attaining supreme bliss — at his option according to his qualifications, and at the same time relinquishing their result, his agency etc, he should realize that God alone is the agent, the object, the end and the means[693] Then God will release him from all evil incompatible with his attainment of God, evil piled up by endless wrong activities in beginningless times therefore he should not despair[694]

67 This most secret doctrine should not be taught to someone who does not practise tapas, nor to someone who practises tapas but not bhakti, nor to someone who, though he practises bhakti, does not listen, nor certainly[695] to someone who discovers defects in God's proper 68 form, his sovereignty and his virtues But he who explains it to bhaktas will, when he has practised supreme bhakti towards God,

[689] G 9,1

[690] interpretation of G *manmanā bhava*, for this passage cf ÇBh 1,1,1, p 8-10 (Th p 13-16)

[691] = G *madyājī* R *yajanam pūjanam / ārādhanaṃ hi paripūrnaśeṣavṛttiḥ* 'propitiatory worship is the complete performance by a subservient person of all services which are due to his master on this passage cf 9 34

[692] R. remarks that this promise must be taken literally, not merely as a flattering turn of speech (*upacchanda*)

[693] R. this is the sastric relinquishment of all acts, see forth above 4 9 and 11

[694] R. gives an alternative expl of 66 cd Arjuna should not despair of being capable of bhaktiyoga he should forsake all various, endless and — on account of the brevity of life — impracticable dharmas (expiatory rites) corresponding to all various endless sins piled up in beginningless times which are incompatible with bhaktiyoga, and, in order to succeed in bhaktiyoga, he should take refuge in God then God will rescue him from all his sins , see my remarks Intr Ch. IV, p. 27

[695] *asamānavibhaktinirdeśas tasyātyantaparihaṇīyatājñāpanāya.*

64 It has been said [689] that bhaktiyoga is the most secret of all secrets because it is the best way to salvation Now Arjuna should hear God's final word on bhakti, God speaks this word to Arjuna's advantage,
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[695] *asamānavibhaktinirdesas tasyātyantaparihaniyatājñāpanāya.*

indubitably attain God: no one has ever acted or will ever act more to God's pleasure then he does. He who will learn this dialogue of God and Arjuna on dharma will be regarded by God as if he had performed a sacrifice of knowledge.[696] A man who with faith and without criticism just listens to it will thereby be released from all evil which is incompatible with bhakti and join the hosts of the bhaktas. 69 70 71

Then God questioned Arjuna: "Have you listened attentively to all that I have said? Has your perplexity of ignorance which made you refuse to do battle vanished?" 72

Arjuna answered that by God's grace his delusion has vanished and that he had acquired true knowledge of things as they really are, i.e. the delusion that the ātman is prakṛti, that all spiritual and non-spiritual substances which constitute God's body are not ensouled by God, and that action, periodical and occasional, which actually is a propitiation of God and therefore a means to attain him, could implicate its performer in saṃsāra, has now given way to the knowledge that the ātman is different from prakṛti and so has a different nature — the nature of being the knower of prakṛti — and is essentially a śeṣa of God and is ruled by God, as well as to the discriminating knowledge[697] of the truth about God the Supreme Brahman, that of the higher and lower Truth about the ātman, and the knowledge that God is the Supreme Person who can be known by the Vedānta and who can only be attained by worship through bhakti which is to be achieved by means of the virtues of the ātman — control over external and internal organs etc.[698] — and of cautious performance of periodical and occasional acts — which presuppose the regular practice of the former knowledge and are accumulated day after day — whose sole reward is the gracious love of God. Therefore Arjuna is now freed from his despair which resulted from error nourished by his love and compassion for his relatives, and, being no longer doubtful, he has been restored to his old self. Henceforth he will observe God's words, dealing with the necessity of fighting etc.: he will enter into battle. 73

Then Saṃjaya related to Dhṛtarāṣṭra that he had heard this moving and wondrous dialogue of Kṛṣṇa and Arjuna, possessed of great buddhi,[699] who had resorted to Kṛṣṇa, in this very form in which he 74

[696] R.: this *jñānayajña-* is the complete dialogue of the G., by learning it one offers this *jñānayajña-*.

[697] *vijñāna-*.

[698] those summed up above st. 42.

[699] *mahātmanaḥ* G. = R. *mahābuddheḥ*.

75 has repeated it. Having obtained divine vision and hearing through the favour of Vyāsa, he heard this supreme secret called Yoga from Kṛṣṇa — that ocean of knowledge, force, sovereignty, perseverance and glory
76 — personally. As often as he recalls this auspicious and miraculous dialogue which he has heard with his own ears, he is moved by joy; and
77 whenever he remembers that most wondrous sovereign form of God which He revealed to Arjuna and which Saṃjaya witnessed, he is struck with amazement and stirred by joy.

78 But words fall short. Suffice it to say that wherever God, the Lord of the conjunctions of spiritual and non-spiritual substances [700] — which constitute his higher and lower natures —, He, on whose volition depend the different proper forms, existences and activities of all substances different from God, He, Kṛṣṇa, Vasudeva's son, is present, and wherever Arjuna the Archer, the sister's son of Kṛṣṇa's father, who resorted to Kṛṣṇa feet, is present, there — to his mind — will happiness, victory, prosperity and unswerving morality be found.

[700] expl. of *yogeśvara-*, *yoga-* in the sense of "combination, association etc.".

APPENDIX

Yāmuna's Gītārthasamgraha [1]

(vigāhe Yāmunam tīrtham sadhuvrndāvane sthitam
nirastajihmagasparśe yatra Krsnah krtadarah)
svadharmajñānavairagyasādhyabhaktyekagocarah
Nārāyanah param brahma Gītāśāstre samīritah 1
jñānakarmātmike nisthe yogalakse susamskrte
ātmānubhūtisiddhyarthe pūrvasatkena codite 2
madhyame bhagavattattvayāthātmyavaptisiddhaye
jñānakarmābhinirvartyo bhaktiyogah prakīrtitah 3
pradhānapurusavyaktasarvesvaravivecanam
karmadhīr bhaktir ityādipūrvaśeso 'ntimoditah 4
asthānasnehakārunyadharmadharmadhiyākulam
Pārtham prapannam uddiśya sāstravataranam krtam 5
nityātmāsangakarmehagocarā samkhyayogadhīh
dvitīye sthitadhīlaksyā proktā tanmohasantaye 6
asaktyā lokaraksāyai gunesv āropya kartrtām
sarveśvare vā nyasyoktā trtīye karmakāryatā 7
prasangāt svasvabhāvoktih karmano 'karmatāsya ca
bhedā jñānasya māhātmyam caturthadhyāya ucyate 8
karmayogasya saukaryam śaighryam kāścana tadvidhāh
brahmajñānaprakāraś ca pañcamādhyāya ucyate 9
yogābhyāsavidhir yogī caturdhā yogasādhanam
yogasiddhah [2] svayogasya pāramyam saṣtha ucyate 10
svayāthātmyam prakrtyāsya tirodhih saranāgatih
bhaktabhedah prabuddhasya sraisthyam saptama ucyate 11
aisvaryāksarayāthatmyam [3] bhagavaccaranarthinām
vedyopādeyabhavānām astame bheda ucyate 12

[1] I reproduce here Āpṭe's text as given in his edition of Rāmānuja's *Gītābhāṣya* (Ānandāśrama Skt. Series vol 92, Bombay 1923) and add in notes the variant readings which appear in the parts of the *GAS* printed in Govindacārya's translation of the GBh, *all of them are to be preferred to* Āpṭe's readings.

[2] Gov *yogasiddhih*

[3] Gov *-yāthātmyabhagavac-*

svamahatmyam manusyatve paratvam ca mahātmanam
viseso navame yogo bhaktirūpaḥ prakīrtitah. 13.
svakalyāṇagunānantyakrtsnasvādhīnatāmatih
bhaktyutpattivivrddhyarthā vistīrnā daśamoditā 14.
ekādase 'sya yāthātmyasākṣātkārāvalokanam
dattamuktā [4] vidiprāptyor [5] bhaktyekopāyatā tathā. 15.
bhaktisaighryam upāyoktir aśaktasyātmanisthatā
tatprakārās tv atiprītir bhakter dvādaśa ucyate 16.
dehasvarūpam atmāptihetur ātmavisodhanam
bandhahetur vivekas ca trayodasa udīryate 17.
gunabandhavidhau tesām kartrtvam tannivartanam
gatitrayasvamūlatvam caturdasa udiryate 18
acinmisrad visuddhac ca cetanat purusottamah
vyāpanād bharanat svāmyād anyah pañcadasoditah 19.
devāsuravibhagoktipūrvika śastravaśyatā
tattvānusthanavijñanasthemnc sodasa ucyate 20
asastram āsuram krtsnam sastriyam gunatah prthak
laksanam sāstrasiddhasya tridhā saptadasoditam 21
isvare kartrtābuddhih sattvopādeyatantime
svakarmaparināmas ca sāstrasārārtha ucyate 22
karmayogas tapastīrthadanayajñādisevanam
jñānayogo jitasvāntaih parisuddhātmani sthitih 23
bhaktiyogah paraikantyapritya dhyanadisu sthitih
trayanam api yogānam tribhir anyonyasamgamah 24
nityanaimittikānam ca parārādhanarupinam
atmadrstes trayo 'py ete yogadvārena sādhakāh 25
nirastanikhilajñāna drstvatmānam parānugam
pratilabhya param bhaktim tayaivāpnoti tatpadam 26
bhaktiyogas tadarthī cet samagraisvaryasādhanam
ātmārthī cet trayo 'py ete tatkaivalyasya sādhakah 27
aikāntyam bhagavaty esām samanam adhikārinām
yāvatprapti pararthi cet tad evātyantam asnute 28
jñānī tu paramaikānti tadayattatmajivanah
tatsamslesaviyogaikasukhaduhkhas tadekadhih 29
bhagavaddhyanayogoktavandanastutikirtanaih
labdhatmā tadgatapranamanobuddhindriyakriyah 30
nijakarmādibhaktyantam kuryat prītyaiva kāritah

[4] Gov *tattvam ukta*
[5] so, curiously, both Āpṭe and Gov this irregular form should be emended *vitti-*, cf Yamuna, ĀS, p 19 (sl) *saṃvitti-*, p 47 (sl) *tadvittch* and *arthavitter*

upāyatāṃ parityajya nyased deve tu tāmabhīḥ. 31.
aikāntyātyantadāsyaikaratis tatpadam āpnuyāt
tatpradhānam idaṃ śāstram iti Gītārthasaṃgrahaḥ. 32.

Translation

(I bathe in the holy tīrtha of the river Yamunā which is situated in the blessed Vṛndāvana, where no snakes are to be met with and where homage is paid to Kṛṣṇa.) [6]

1. It is the doctrine expounded by the Bhagavadgītā that Nārāyaṇa, who is the Supreme Brahman, can only be attained by means of bhakti which is brought about by observance of the dharma, acquisition of knowledge and renunciation of passion.

2. In the first six Lectures it is commended to gain well-founded positions in knowledge and action directed to Yoga, in order to succeed in the presentation of the ātman.

3. In the Lectures 7—12 the bhaktiyoga, which can (only) be brought about by knowledge and action, is treated of as a means of attaining exact knowledge of God such as He is.[7]

4. The Lectures 13—18 deal with topics supplementary to the foregoing, such as matter, ātman, the evolved creation, the sovereign Lord, action, knowledge, bhakti etc.

5. The whole teaching is set forth for the sake of Arjuna who, overcome by misplaced love, compassion and anxiety about dharma and adharma, has taken refuge in God.

6. The 2nd Lecture treats of the knowledge[8] of sāṃkhya and yoga, concerning the eternal ātman and disinterested activity respectively and culminating in mental fixation.

7. The 3rd Lecture demonstrates that acts should be performed, not for the sake of retribution,[9] but to save the world, and that the agency which those acts involve should either be attributed to the guṇas or imposed on God.

8. Apart from an incidental discussion of God's nature, the 4th Lec-

[6] this śloka contains an elaborate pun; it might be read "I betake myself to the venerable Yāmuna who has his place among the hosts of saints, among whom no crooked people are to be encountered and homage is paid to Kṛṣṇa"; the śloka is not Yāmuna's.

[7] *tattva-* "quiddity".

[8] *dhī* is synonymous with G. *buddhi-* (2,39) to which it corresponds.

[9] *asaktyā* "not because of one's interest in the results of one's acts".

ture deals with non-agency in activity, the divisions of acts and the eminence of knowledge

9 The 5th Lecture sets forth the easy practicability and quick efficacy of karmayoga, some similar topics and the knowledge of brahman

10 The 6th Lecture treats of the practice of Yoga the fourfold division of yogins, the means to Yoga, the succeeding of Yoga,[10] and the perfect state of Yoga with God[11]

11 The 7th Lecture discusses the exact knowledge of God, its concealment by prakrti, the resorting to God the divisions of devotees and the superiority of the enlightened one

12 The 8th Lecture deals with the three divisions of aspirants, viz aspirants to 1 sovereignty, 2 knowledge of the ātman, 3 attainment of God,[1] and with the knowledge to be obtained and the qualities to be acquired by each

13 The 9th Lecture treats of the eminence of God and his divine superiority in human embodiment of the excellent character of the mahātmans and of the bhaktiyoga

14 To further the origination and increase of bhakti, the 10th Lecture sets forth in detail the knowledge of the infinite variety of God's beautiful qualities and the utter dependence of the universe on God

15 The 11th Lecture describes the immediate presentation of God and teaches that the quiddity of God can only by bhakti be known and attained[13]

16 The 12th Lecture treats of the rapid efficacy of bhakti and of the means of practising bhakti, directs the unqualified aspirant to the attainment of the ātman and discusses its modes, and explains how very dear the bhakti is to the devotee

17 The 13th Lecture discusses the proper form of the body, the reason why the ātman can be attained the purification of the ātman, the reason of the ātman's bondage, and the discrimination between ātman and body

18 The 14th Lecture deals with the way in which the gunas bind the ātman, the agency of the gunas and their elimination, and explains how God is the basis of the three ends[14]

[10] I translate Gov s reading *yogasiddhih*

[11] *sva-* refers to God, the Teacher of the Gita

[12] I translate Gov 's reading

[13] I translate Gov 's reading *tattvam ukta* t. is the object governed by the nomina verbi *tatprāptyor*

[14] the three ends and objectives summed up in 14 57 brahman, dharma and sukha.

19 The 15th Lecture argues that the Supreme Person is different from the spiritual creation, whether conjoined with the non spiritual or in its pure state, because He pervades, maintains and governs the universe

20 The 16th Lecture, after setting forth the division of the godly and the demoniac, contends submission to the sastra in order to corroborate the knowledge and the observance of the truth[15]

21 The 17th Lecture treats of the difference in qualities between all demoniac or non sastric acts and sastric acts and concludes by expounding the three characteristics of all acts which are sastric

22 The last Lecture deals with the knowledge in virtue of which all agency is attributed to God, and of the necessity of cultivating sattva sets forth how personal acts develop (into the attainment of God) and concludes by stating the fundamental doctrine of the Bhagavadgita

23 Karmayoga is the observance of austerities, pilgrimages, charities sacrifices etc Jñanayoga is the fixation on the completely purified ātman with all inner emotions subdued

24 Bhaktiyoga is the fixation on meditation etc, born from love for exclusive concentration on the Supreme One All three yogas are inter connected

25 All three yogas serve to success in periodical and occasional sacri fices which are propitiations of God as well as in the presentation of the atman by means of Yoga

26 When all nescience has vanished and one has perceived the ātman which is attendant on God, then one may acquire perfect bhakti and thereby attain God's paradise

27 The bhaktiyoga serves to gain complete sovereignty[16] if that is desired All three yogas serve to attain the atman in its pure state,[17] if that is desired

28 The exclusive concentration on God is the same for all adhikarins[18] until they have achieved their ends When one aspires to the Supreme One, then one will fully attain Him

29 The jñanin, however, is exclusively concentrated on God the life of his atman depends on Him, his happiness and unhappiness are

[15] *tattvānuṣṭhānajnānasthemne*, *tattva* must refer to the topic of Lecture 15 (vs 19), so essentially R.

[16] the objective of the so-called aiśvaryārthin.

[17] the objective of the kaivalyārthin.

[18] i e. aiśvaryārthins kaivalyarthins and jnanins.

brought about by his union with and separation from Him; his mind is focused on Him alone.

30. When he has attained the ātman by means of salutations, litanies and *glorifications which are called the yoga of meditation on God*,[19] then all operations of his prāṇas, mind, spirit and senses are directed towards God, and

31. urged upon by his love, he practises everything, from the performance of his personal duties to the cultivation of bhakti, as a means of attaining God; renouncing all personal interest he dedicates all to God in holy terror.[20]

32. Having found his sole happiness in exclusive concentration and perfect humility, he attains God's paradise.

This is the chief matter of the doctrine; and herewith ends the Summary of the Bhagavadgītā.

[19] or bhaktiyoga.

[20] *tāmabhīḥ*; this terror I take to signify the aspirant's fear of remaining in saṃsāra by cherishing his interest in the results of his acts.

INDEX I

Quotations from the Bhagavadgītā in the Gītābhāṣya (cross-references)

INDEX II

Śruti and smṛti quotations in the Gītābhāṣya

*) I have not been able to verify these quotations, which I borrow from Gov. in the text-editions available to me.

INDEX III